THE

ECLECTIC REVIEW,

For AUGUST, 1807.

ART. I. *The History of the Anglo-Saxons.* By Sharon Turner, F. A. S. Second Edition, corrected and enlarged. Two Volumes, Quarto. pp. 996. price 3l. 3s. boards. Longman and Co. 1807.

IT was not without reason, that the Greeks gave precedence to the Historic Muse. Whether the utility, or the difficulty, of the Historian's labours be considered, the palm may be justly assigned to them, in preference to most, if not to all kinds of literary composition. Hence it is not unaccountable, that where multitudes of competitors have entered the lists, few have been judged worthy of the prize. The research that is indispensable to the production of genuine history, exceeds the usual standard of human diligence and patience. The discernment and penetration that are necessary to select, from mingled masses of truth and fable, those materials which are worthy of attention and credit, are often wanting in minds that do not shrink from labour. Rigid impartiality is seldom united with the zeal that is requisite for historical investigation: and the rectitude, solidity, and liberality of principle, which are essential to the moral purposes of history, are lamentably deficient in some of our most learned and elegant writers.

Few modern authors, indeed, appear to possess these important qualifications in a higher degree than Mr. Turner; although, in some inferior respects, his performance is obviously defective. His first edition, being published at three several times, appeared mostly before the commencement of our review: and as we did not doubt that so valuable a work would be reprinted, we purposely deferred our notice of his fourth volume, which was published in 1805, till we might with propriety review the whole. We did not, however, omit an opportunity of intimating our high estimation of his work;* and with pleasure we enter on a particular discussion of its merits.

To the present edition, the author has prefixed an introduc-

* Vol. II. p. 102.

tory account of "the first population of Europe, and the history of Britain before the arrival of the Saxons." To this treatise, both as it is now first printed, and as its contents are partly new to the English reader, a greater degree of attention is due, than to other compartments of the work, in proportion to their extent.

When undertaking the history of the Anglo-Saxons, Mr. T. laudably applied himself to the study of their language. In the progress of his investigation, he found an acquaintance with the ancient British tongue likewise desirable: and his attainments in it have received the testimony of so unexceptionable a judge as Mr. Owen, in the introduction to his Welsh and English dictionary. To this source of information, we are indebted for the brief account which Mr. T. has given of the primitive inhabitants of Britain; and we have only to wish that he had made more ample use of those rude but authentic records, the knowledge of which he must have acquired with considerable labour.

On several occasions, we have suggested our opinions on the principal topics of Mr. T's. introduction: and in vindication of those sentiments wherein we differ, as well as for the illustration of a subject at once so interesting and so obscure, it is necessary that we should remark a circumstance which seems to have escaped the author's notice, at the opening of his discussion.

"The earliest tribes," says he, "who reached the northwest and western coasts of Europe, were the Kimmerians and the Kelts." "The Kimmerians were in Europe before the Scythian tribes. We learn this important fact from the information of Herodotus, who states, apparently from the Scythians themselves, that the Kimmerians anciently possessed those regions in Europe which the Scythians were occupying in his time." p. 2.

'The more warlike and larger part of the Kimmerian nations, according to the geographers cursorily mentioned by Plutarch, receded westward from the Scythians, and proceeded to inhabit the remoter regions of Europe extending to the German Ocean.' pp. 3, 4.

'In the century before Cæsar they became known to the Romans by the harsher pronunciation of Cimbri, in that formidable irruption from which Marius rescued the Roman state.' p. 4.

'The rest of the Kimmerian nation on the continent remained in a feeble and scattered state. They are noticed by Strabo, and more briefly, by Pliny.

'In the days of Tacitus, this ancient nation had almost ceased to exist on the continent of Europe. When he mentions those in the peninsula of Jutland, he says, "a small state now, but great in glory; the marks of their "ancient fame yet remain, far and wide, about the Elbe; by whose extent "you may measure the power and greatness of this people, and accredit "the reported numbers of their army."

'At some period after the Kimmerians reached the shores of the German Ocean, a portion of them passed the sea, and settled themselves in Britain. This is not a fact recorded by the classical writers, but it is a fair inference made on these grounds. It is agreed by the British antiquaries, that the most ancient inhabitants of our island were called Cymry, (pronounced Kumri). The Welsh, who are their descendants, have always called themselves Cymry, and have given the same appellation to the earliest colonists of our island: the authorities already referred to, prove, that the Κιμμεριοι were the ancient possessors of the northern coasts of the Germanic Ocean. It is therefore a safe and reasonable inference, that the Cymry of Britain have sprung from the continental Kimmerians.' pp. 4, 5.

'Tacitus mentions a circumstance favourable to this deduction. He says of the Œstii on the Baltic, that their language resembled the British, "lingua Britannicæ proprior;" de mor. Germ. If the opinion maintained in the text be true, the Œstii must have been a Kimmerian tribe.' p. 5.

'Ephorus said of the Kimmerians, that they dwelt in subterraneous habitations, which they called argillas, communicating by trenches. It is certainly a curious analogy of language, that argel, in the language of the Cymry, or British, means a covert, a place covered over.' pp. 6, 7.

We have collected into the same point of view all that Mr T. has alledged to prove the existence of any relation between the Kimmerians and the Ancient Britons. If essential links are wanting to form a connexion between these remote objects, the deficiency is not imputable to our author. He has, we think, drawn up the strongest case in favour of the hypothesis which he adopts, that could be derived from classical authority. We shall attempt to examine its solidity.

"The fact," says Mr. T. "is unquestionable, that the Kimmerians anciently diffused themselves toward the German Ocean." Who would imagine, that this assertion was grounded solely on the authorities above cited? Yet our author has adduced no other; and a close investigation of the subject leads us to believe, that no other *can* be discovered. But "Plutarch has cursorily mentioned some geographers, who say, that the Kimmerians receded westward from the Scythians, and proceeded to the German Ocean." Feebly as this ground could support Mr. T's. assertion, we must dispute his possession of it. Plutarch merely reports various conjectures which had been made, concerning the origin of those Cimbri who were defeated by Marius. He begins his report, with remarking, that "who they were, or whence they came, was unknown:" and he closes it, with observing that "these things are stated rather from conjecture, than with certainty." Plutarch appeals to no geographer by name; but he probably alluded to a conjecture of Posidonius, which Strabo mentions, simply as such, though with a degree of approbation—ὃ καλῶς εἰκάζει—(lib. 7.) He supposed the Greeks to have understood by *Cimmerii*, the same people whom the Romans called *Cimbri*.

Such is the historic proof of any connexion betwe en the Cimmerians of the Euxine Coast, and the Cimbri of Jutland! Yet on this authority *alone* rests the "unquestionable fact" of the *Cimmerians* having ever approached the *German Ocean.*

But, for the identity of the Cimbri with the British Cymry, or Welsh, not a shadow of historical evidence appears: the relation of the *latter* therefore to the Cimmerii depends wholly on a supposed analogy of their languages, and an apparent resemblance of their names. The Cimmerians, according to Ephorus, lived in subterraneous dwellings which they called *Argillæ*; and the Welsh term *Argel* signifies a shelter, or place of concealment. Nothing would be more easy than to shew how slight a foundation this resemblance could furnish for the original identity of the two nations: but it is unnecessary; because the Cimmerians to whom Ephorus and Strabo refer, were not those from whom Mr. T. and others have derived the Cimbri and the Cymry, but a people that resided near the lake Avernum in Italy. If any thing, therefore, could properly be inferred from the similarity of these words, it would be, that the Welsh came from Naples, and not from Crim Tartary: but the terms themselves appear to be radically different; and we have happened to ingraft the primitives of both into our own language, in the nouns *Ark* and *Cell**.

The real and sole occasion of the Cimmerii, Cimbri, and Cymry, having ever been supposed correlative, consists in the apparent likeness of their names: yet this has been reasonably accounted for, on different grounds. The Cimmerii probably derived their name from *Gomer*, as Josephus asserts. Plutarch intimates the derivation of Cimbri to be from the Teutonic word, *Kemper*, or *Kempfer*, a warrior†. The root of Cymry, is *Cyn*, which is expressive of *precedence.*

Dismissing therefore, the Cimmerian and Cimbric derivation of the Ancient Britons, as wholly conjectural, and improbable, let us proceed to consider whence they actually originated. Mr. T. specifies the Cimmerians and the Celts, as having, at an early period, reached the western coasts of Europe; and the former of these (whom he regards as a branch of the latter) being now consigned to the *Palus Mæotis*, only the Celts remain, to occupy the western European Countries. But does authentic history indicate no other nation than the Celts to have been thus situated? yes; *Herodotus* repeatedly assures us, that, although in his time the Celts had spread from the

* Vide Ihre *Gloss. Suiogothicum* I. 109. & Owen's Dictionary, *Argel.*

† Vide Sheringham de Ang. Gen. Orig. c. 3. 2. This was a common appellation of the barbarian hordes; as *Ger-man, Brython*, &c. which have the same meaning.

Danube to the pillars of Hercules, there was then another nation westward of them, called the *Cynetæ* or *Cynesii.* (Euterpe 33. Melpomene 49) That this nation did not become extinct, appears from *Festus Avienus,* who mentions it seven centuries later *(Ora Maritima,* v. 200.) The surname of *Conisci,* which *Strabo* assigns to the *Cantabri,* (lib. 3.) sufficiently resembles that of Cynesii, to imply, jointly with their vicinity of situation, that the latter were the same who were then more commonly called *Iberians.* These, the same author (lib. 4.) distinguishes, in the clearest and strongest manner, from the Celts; asserting (by way of correcting Cæsar's account of Gaul) that both the Belgæ, and the Celts, of that country, were evidently of *Celtic* (or German) origin; but the Aquitanians, of *Iberian.* Finally, *Tacitus,* when decribing the Britons, remarks, that those who occupied the southern coast of our island, resembled the *Gauls* who were nearest to them, that is, the Belgæ and Celts; and that the Caledonians resembled the *Germans:* but that the *Silures,* who were indisputably the ancestors of the Welsh, resembled the *Iberians.*

Thus, the grand national distinctions which to this day are so obvious in our islands, are explained by the clear and decisive testimony of classical authors. The Welsh, the Highland Scotch, the Irish, and the Manks, (as well as the Bas Bretons and the Basques) are descended from the Iberian or Cynesian nation. The English and the Lowland Scotch (as well as the Scandinavians, the Germans, the Dutch, the French, and the Spaniards) chiefly sprang from the other Western nation of Europe, which was usually called Celtic by the ancients, as it is now by the best foreign antiquaries; by some, Teutonic; and by Mr. Pinkerton, Gothic. That the *Goths* of *Mœsia,* in the fourth century, were of the latter nation, is evident, from the version of that date which we have of the Gospels, in their language: and that this is equally true of the Anglo-Saxons, appears from the ample remains which are extant of their language, from the next succeeding centuries. The *Cimbri* appear to have been a branch of *this* nation; as they are enumerated by Pliny among the *German* tribes, and were apparently correlative with the *Teutones,* after whom the Germans have always called themselves *Teutsch;* a name which we mutilate, and restrict to the low *Dutch.* The Goths descended from the ancient *Getes:* and all the Celtic tribes probably advanced westward from Thrace, and sprang originally from Japhet. The Iberians, on the contrary, seem to have proceeded northward in Europe, from its south-westernmost point† ; whither they doubtless came from the northern coasts of Africa, which are

† Dionysius Periegetes, v. v. 281—284.

well known to have been occupied by the posterity of Ham. The names of *Cynesii*, and *Cynetæ*, have a more genuine resemblance to those of *Cymreys*, and *Cymet*, which the Welsh still apply to their own nation, than those of Cimmerii and Cimbri bear to that of Cymry.

Having adduced the principal historical evidence concerning the national origin of the first Britons, we shall not detain our readers longer on this subject, for the sake of repelling such objections, whether obvious or latent, as might arise from Mr. T.'s statement. Requesting credit for the declaration, that our only reason for declining a more extensive discussion, is the want of sufficient space to pursue it, and to render justice to other parts also of our author's valuable work; we proceed to his account of the first population of our island.

'According to the Welsh triads, while it was uninhabited by human colonies, and was full of bears, wolves, beavers, and a peculiar kind of wild cattle, it had the name of Clas Merddhin. In this state, Hy Cadarn led the first co ony of the Cymry to it, of whom some went to Bretagne. It then acquired the name of the Honey Island. In the course of time Prydain, the son of Aedd the Great, reigned in it, and from him it was called Ynys Prydain, the Isle of Prydain, which is its present denomination in Welsh, and which the Greeks and Romans seem to have extended into Britannia It was afterwards visited by two foreign tribes of Kimmerian origin, the Lloegrwys, from Gwasgwyn, or Gascony; and the Brython, from Llydaw, or Bretagne. Both of these were peaceable colonists. The Lloegrwys impressed their name upon a large portion of the island. At subsequent periods, other people have come with more or less violence. The Romans; the Gwyddyl Ffichti (the Picts) to Alban or Scotland, on the part which lies nearest to the Baltic; the Celyddon (Caledonians) to the north parts of the island; the Gwyddyl to other parts of Scotland; the Corraniaid from Pwyll (perhaps Poland) to the Humber; the Men of Galedin or Flanders, to Wyth; the Saxons; and the Llychlynians, or Northmen.' p. 15.

This brief statement is collected from the Historical Triads, which were published in the Welsh language, six years ago, in the *Myvyrian Archaiology*, Vol. II. Cæsar informs us, that the Druids comprised their discipline in numerous verses, which they taught to their pupils, but would not suffer to be committed to writing, although the use of letters was then prevalent among them in common affairs. The collections of Triads which are already published, (and many others, on the ancient British laws and ethics, which still remain in MS.) have all the appearance of being originally designed to be transmitted *memoriter*; especially in their simplest form, which consists merely of three events, or names of persons or of places, connected by a title which denotes their mutual resemblance. No date is ever annexed, either to the document itself, or to any of the circumstances which it records: but many of these are sufficiently known, to

demonstrate that the practice of recording facts in this rude form continued among the Welsh till the twelfth century. The order in which the events mentioned in each Triad are placed, is, however, evidently chronological: and by comparing together several Triads, which exhibit the same events under different aspects, a correct arrangement may be facilitated. Had Mr. T. attended to these circumstances, he might have deduced from these imperfect memorials, a more distinct and connected account of the earliest colonists of Britain, than that which we have quoted from his introduction. By a careful comparison of the Triads with the productions of classical writers to which we have referred, and with our more recent national histories, he might also have traced the several colonies which he enumerates, to their respective sources, and have thereby illustrated those national diversities by which the inhabitants of the British Islands are still plainly distinguished.

We cannot regard these objects as having been either unworthy of Mr. T.'s attention, or unsuitable to his plan; unless the brevity, with which he has dismissed this part of his work, was (for some reason) indispensable. On the same ground only, we can account for his omitting to notice various important incidents recorded by the Triads, which throw light on passages of the Roman historians, and afford confirmation to some parts of Geoffrey of Monmouth's compilation, while they leave the romantic flights of his narrative wholly unsupported. That such an event as the first introduction of Christianity into Britain, by Brennus, father of the celebrated Caractacus, should be unnoticed by Mr. T. surprises us the more, as he generally manifests a cordial regard to revealed religion. We cannot but consider this omission as too important a sacrifice to conciseness. If, however, it was absolutely necessary to comprise his introduction within twenty-five pages, he should not have represented it, as "making the work a complete History of England to the Norman Conquest." (Preface.) Such a work is certainly still a *desideratum*: and we regret that Mr. T. has not supplied it, as we doubt whether any other writer is so well qualified for the undertaking. We are not insensible of our own obligations, and those of the public, for what he has done: and we wish that the genuine merit of his work may concur with the deficiencies which we have remarked, to stimulate others to attempt what he has left unperformed.

On proceeding to Mr. T.'s main subject, the *Anglo-Saxons*, we find his account of their origin, &c. considerably altered since the former edition. With singular fortitude, he has amputated various members from the body of his work, which, though curious and ornamental, were neither necessary nor materially useful. For these he has substituted, in the first instance, a theory on the derivation of the Saxons, which we should be

glad to recommend as more pertinent than what he has expunged; but we think it probable, that the author's impartiality will be hereafter evinced, by excluding from another edition, the Scytho-Gothic system which he has adopted from Mr. Pinkerton. Herodotus appears to have known more of the ancient Getes and Scythians, than any of his successors: and instead of identifying, or confounding them together, he apprises us, that the *Getes* were the principal of the *Thracian* tribes; that where Thrace ended, Scythia began; that the *Scythians* instead of originating from Thrace, came from distant parts of Asia; that they were related, not to the Getes and Germans, but to the *Sarmatians*, from whom the *Sclavonic* nations of Europe are derived†. Hence it is evident, that the Saxons could have no more connexion with the Scythians, than the Welsh with the Cimmerians. The few terms which are reported to have been used by the Scythians, afford no light to the discussion; being wholly unlike those of similar meanings, in the Teutonic, the Sclavonic, the Hungarian, and the Turkish languages.

The Saxons were a branch of the great Celtic, Teutonic, or Gothic nation. Of these, there are now, and have been from the earliest age of authentic history, two grand divisions, which may be called, the *German* and the *Scandinavian*. While their language is essentially the same, they differ very remarkably in pronunciation; the German dialect abounding with aspirated guttural sounds, like the Lowland *Scotch*; the Scandinavian being destitute of them, like the *English*. The orthography of these grand divisions of the Celts, implies, indeed, that a slighter sound of this kind was formerly common to both their dialects, which is now wholly suppressed in each; the simple aspirate *h* being still retained by them, before consonants, though it is not sounded. In like manner, our Anglo-Saxon ancestors inserted *h* in those words which we spell with *gh*, but which we pronounce without any aspirate sound; although the Lowland Scotch express the same words with a guttural aspirate, as strong as the German *ch*. If the Anglo-Saxons had been accustomed to *this* pronunciation, it is unaccountable that it should have been utterly lost by us; for it always prevailed among the original Britons, with whom the Saxons mingled. They are, therefore, more *likely* to have been of Scandinavian, than of German, original; and the Lowland Scotch to have been a distinct colony from the Saxons, and of German, not Scandinavian extraction. Historical evidence

† So Josephus, who paid greater attention to national affinities than most of the ancient historians, calls the Sarmatians, Scythians, οι γαρ καλουμενοι σκυθων σαρμαται. Bell. Jud. vii. 4. Compare Herodotus, Melp. 11, 13, 93, 99, 110—117.

might be adduced, to corroborate this inference; but we shall probably soon have a more suitable opportunity for the discussion. In the mean time, however, it may be remarked, that, supposing the Saxons to have migrated from Scandinavia to Germany about the close of the first century after Christ, the silence of *Tacitus* concerning them presents no difficulty; and that, on this hypothesis, the sameness of the Saxon and the Scandinavian *mythology*, is most easily accounted for.

Mr. Turner, in the present edition, has judiciously curtailed his collections on the origin of the Francs, to whose wonderful voyage from the Euxine sea to the mouths of the Rhine, he ascribes the subsequent naval exploits of the Saxons; as well as their progressive civilization, and that of the Scandinavians, by the influence of the celebrated *Odin* or *Woden*, whom he supposes to have been the conductor of that voyage. This conjecture is supported by a coincidence of genealogies; and appears to us more probable than that of Mr. Pinkerton, who peremptorily asserts this northern hero to have been merely a mythological personage. The prevailing opinion of the Swedish antiquaries is, that there were *two* Odins; in like manner as the irreconcileable traditions concerning Hercules and Bacchus, have contributed to multiply the claimants of those names. The numerous instances in which famous men have had both divine honours and fictitious exploits attributed to them, and the impenetrable darkness which covers the early northern history, induce us to adopt our author's conjecture on the subject of Odin, as the most rational which has yet presented itself.

In illustrating the period of our history at which the Saxons began their predatory invasions of Britain, we again regret that Mr. T. has not made more use of his acquaintance with ancient British documents. Much that had a very slight connexion with his subject, might have been replaced, in this edition, by facts, which the Triads alone could supply. To Gildas, Nennius, and Bede, he also pays so little deference, that, in some respects, we think he leaves this difficult part of his investigation in greater obscurity than he found it. With regard to the remarkable prevalence of the ancient British language in the North-western departments of France, of which scarcely any other part of that country has preserved a vestige, we do not hesitate to impute it to the accession which the earlier inhabitants received from their brethren on this side of the Channel: but, that these migrations originated in the Saxon conquest of Britain, directly opposes the authority of the Triads; which assert, that multitudes of the Britons, who followed the usurper Maximus into Gaul, settled in Llydaw (or Armorica) after his destruction.

That our British ancestors regarded the evacuation of their island by the Romans as a relief from foreign oppression, is not only reasonable to be supposed, but is confirmed by the Triads which refer to that event: but that they were left in a state of extreme weakness, and exposure to the inroads of their barbarous neighbours, is equally clear; and that, when harrassed by these, and by intestine commotions, they should earnestly, and even abjectly, apply for protection from the declining Roman power, appears to us by no means improbable. We are not, therefore, inclined, with our author, to withhold from Gildas's account of his countrymen at this period, the credit which he willingly accords to Salvian's complaints against the Roman inhabitants of Gaul. His present edition, however, is much less exceptionable, in this respect, than the original work. The instances in which this part of it is abridged, are very considerable, and in general highly judicious. We regret, on the other hand, that several hints which the author had formerly collected from the Welsh bards, are now excluded from his history of the Saxon invasion, which we acknowledge to interest us less in its present, than in its primary form: but the most remarkable and unaccountable omission (which is common to *both* editions) is that of the Saxon settlement in Northumberland, shortly after that of Hengist in Kent. According to Nennius, (c. 37) it was accomplished with little opposition; a circumstance which the Triads explain, by stating that the *Corraniaid*, who possessed that part of our country, united with the Saxons, as they had formerly (under the appellation of *Brigantes)* coalesced with the Roman invaders of Britain.

On the history of Arthur, Mr. T. has thrown more genuine light than any preceding historian; and he rationally accounts for those fabulous additions which have induced some writers to doubt of that chieftain's existence. It is unnecessary to pursue our author through the labyrinth of what is usually called the *Heptarchy*, but is commonly termed by him *Octarchy*, as it sometimes consisted of eight independent sovereignties. This part of our annals may be intitled the *crux historicorum Anglorum*, from the obstacles which it opposes to the unity and perspicuity that are desirable in historical works. The best mode of obviating this evil, seems to us to be, that of arranging the general events according to the succession of the several *Bretwaldas*, or chiefs of the Saxon confederacy. The want of such an arrangement renders it difficult to preserve distinct ideas of the events, as they are related by our author; notwithstanding the just prominence which he gives to those of superior importance, and the care with which he adjusts them to the best existing authorities. A more luminous era succeeds; to which we cannot render justice, without continuing an article already considerably extended. The prospect of being able to bestow a

less qualified commendation on the remainder of Mr. T.'s valuable work, as well as to render the survey of it more interesting to the general reader, affords us the sincerest gratification.

Art. II. *Observations on the Hypotheses which have been assumed to account for the Cause of Gravitation from Mechanical Principles.* By the Rev. S. Vince, A. M. F. R. S. Plumian Professor of Astronomy and Experimental Philosophy. 8vo pp. 26. Price 1s. Lunn. 1807.

PHILOSOPHY was defined by Cicero after Plato, *Scientia rerum divinarum et humanarum cum causis;* and its principal objects were stated to be God, nature, and man. The subjects of its contemplation are phenomena and their causes; and philosophical inquiries can have been conducted with but little circumspection, if they do not trace one set of phenomena which characterize mind, spirit, and design, and another set which merely characterize body or inactive matter. It has therefore happened that the most diligent and successful explorers of nature, in every age, have traced the hand of Deity in the formation and government of the universe, and have thought it not derogatory to their character as philosophers, *(lovers of wisdom)* to assume the existence of a being of matchless power and knowledge, at the very foundation of their respective systems. Thus, Pythagoras considers God as the universal mind, diffused through all things, and the self-moving principle of all (αυτοματισμος των παντων). Thales of Miletus taught that the world was the work of God, and that God sees the most secret thoughts in the heart of man. Anaxagoras held that all things were produced by one Infinite Mind. Socrates, his celebrated pupil, is justly famous for his belief of the one true God, in opposition to the polytheism then prevalent in the world, and the numerous idols of priests and people. Plato, in his *Timæus*, calls God, the *Parent of the Universe*, and, in his *Sophista*, speaks of him as forming animate and inanimate beings, which did not before exist, remarking also that, as he fashioned, so he pervades all nature: he likewise speaks of the Deity as *one*, and the cause or principle of motion. Theon of Alexandria taught that a full persuasion of God's seeing every thing we do is the strongest incentive to virtue; and represents this belief concerning the Deity as productive of the greatest pleasure imaginable, especially to the virtuous, who might depend with greater confidence on the favour and protection of Providence: he recommended nothing so much as meditation on the presence of God; and he advised the civil magistrate, by way of restraint on such as were profane and wicked, to have in large characters at the corner of every street, this inscription—GOD SEES THEE O SINNER! That excellent heathen

emperor and philosopher, Marcus Antoninus, fully persuaded of the existence and government of God, maintained that the best thing for a man is that which God sends him, and the best time that when he sends it: and so far was he from adopting the cold and comfortless system which has lately been propagated, that notwithstanding he governed the greatest of all empires in the deepest calm, and commanded all the enjoyments that splendour, wealth, and regal dignity could furnish, even to a well-ordered mind, he still exclaimed "*what would it concern* ME *to live in a world void of God, or without Providence!*"

Such were the opinions concerning the Supreme Being, entertained by the greatest, wisest, and best of the ancient philosophers: and those who are conversant in the writings of the most eminent in modern times, as Bacon, Des Cartes, Newton, Pascal, Leibnitz, Bernoulli, Euler, &c. will not need to be informed, that their views on this important subject are consistent with the early opinions, or merely differ from them in being more perspicuously expressed, and asserted with a confidence which indicates less apprehension of error and of controversy. Correct, however, as these ideas of the "great first cause" may still be considered, as far as they go, and strongly as they are corroborated by the truths of revelation, they have often been called in question, and recently with more eagerness than ever, by authors who arrogate to themselves exclusively, the title of philosophers,—who, under the influence of a dismal *Theophobia*, madly strive to rob the face of nature of that ineffable beauty, which proceeds from the supreme mind, and communicates life, expression, and intelligence, to every feature. Most of those who are actuated by this strange infatuation, are men of shrivelled minds, which have withered for want of proper culture, or have been injured by noxious emanations from a kindred mind of superior powers; they are rather objects of pity than of alarm; and instead of driving us from a belief so consolatory as that of a wise and beneficent Governor of the Universe, serve chiefly to demonstrate what scanty materials are requisite to constitute a free-thinker, and crowd the herd of "filthy *dreamers* who defile the flesh, despise dominion, speak evil of dignities, and of *those things which they know not.*" But others, such as D'Alembert and Laplace, while their genius does honour to human nature, and their discoveries widely extend the boundaries of science, wish at the same time to banish the Deity from the universe which he has framed, and which he "upholds by the word of his power;" eager to seize even the law of gravitation, whose selection is an evident mark of design, and to exhibit it as an irrefragable symbol of fatalism, they affirm that it is essential to all qualities that are diffused from a centre, to di-

minish in the inverse duplicate ratio of the distance; though in fact it is a mere geometrical conception, and can only be *demonstrated* by begging the question. Yet great names often give currency to small reasons; we are therefore much gratified to see a philosopher and mathematician of acknowledged talents, engage in the refutation of these pernicious errors; and we cordially agree with Professor Vince that the topic he has chosen

'Will be deemed no impertinent or useless enquiry; more particularly at this time, when many of the most eminent philosophers upon the continent have been endeavouring to account for all the operations of nature upon merely mechanical principles, with a view to exclude the Deity from any concern in the government of the system, and thereby to lay a foundation for the introduction of atheism.'

The object of the Professor is, to shew that none of the hypotheses hitherto assumed to account for the cause of gravitation are satisfactory, even when examined upon mechanical principles. He therefore founds his disquisition upon the principle, purely mechanical, that two bodies at a distance can act upon each other only by the intervention of some third body, since a body cannot immediately act where it is not. The inference from this is, that if attraction and repulsion between distant bodies take place from mechanical causes, we must seek for some intermediate body:—such intermediate body is furnished by the inventor of an hypothesis; and Mr. Vince here shews that none of the intermedia that have been proposed *can* answer the end for which they would be required.

Our author considers the hypotheses of Kepler, Huygens, Des Cartes, Newton, Bernouilli, and Saussure, as they respect the solar system; but dwells chiefly upon those of Des Cartes, Bernouilli, and Newton, which have found the most converts and advocates. With regard to the theory of Bernouilli, it led to a false conclusion; namely, that the figure of the earth was an *oblong* spheroid, which of itself, independent of other considerations, is a sufficient argument against its admission. Speaking afterwards of Huygens's account of gravitation by means of *vortices*, Professor Vince remarks, that—

'Upon this principle the attraction towards the central body does not at all depend upon the *quantity of matter* in that body, inasmuch as a body placed in the vortex may approach the centre *without any central body*: a circumstance which is totally inconsistent with the principles of gravitation. And we may also further observe, that this argument is conclusive against the doctrine of vortices, as delivered by Des Cartes; and it must equally prevail against the truth of any system founded upon such a principle.'

The theory advanced by way of query, and not in positive

assertions, by Newton, next engages our author's attention. This great philosopher conjectured that there might be an invisible elastic fluid, which should be the cause of the reflection, refraction, and inflection, of light, and must therefore be denser out of bodies than within them; and that increase of density might be continued not only so far as may be necessary to deflect light from its course, but also through the heavens, and cause the gravitation of bodies. Can the specific *law* of gravitation, e. g. that of the inverse ratio of the squares of the distances from the central body, be deduced from this cause? In answering this question, the professor first demonstrates that a force which varies in the inverse duplicate ratio of the distance cannot be compounded of several forces, each of which does not vary in that ratio. He then investigates a general expression for the accelerating force of a planet towards the sun, as resulting from the action of an elastic fluid: and shews that this accelerating force is partly in terms of the *density* of the planet, which is not conformable to the law of gravitation, that law being entirely independent of the density. And farther, his investigation proves clearly, that when this force varied in the inverse duplicate ratio of the planet's distance from the sun, the planet must always be driven *from* the sun by the pressure of the elastic fluid. In this part of the investigation, some terms were omitted in the series expressing the fluxion of the elastic force: our author, however, remarks that they are so extremely small, that the consideration of them would not sensibly affect the result, and then adds:—

'If they *were* considered, as each term would give a force varying according to a different power of the distance from that which is retained, they could not altogether give a force which varies in the inverse duplicate ratio of the distance. It is not possible, therefore, for any law of variation of density of the fluid in terms of *any single power* of the distance from the sun, combined with any law of variation of the elastic force of the particles, varying according to *any single power* of their distance, to constitute a fluid which shall impel a planet towards the sun by a force which varies in the inverse duplicate ratio of its distance from the sun.'

The inquiries of our author are next directed to the more general laws of variation of the density of the fluid, and repulsive forces of the particles. In this branch of the investigation he deduces some curious results, as 1st, That it is *not true* that a body put into an elastic fluid must *necessarily* be driven towards *the rarer parts:* and 2dly, That a body *may remain at rest* in an elastic medium of *unequal* density. He shews also that the limit of the law of force by which a body may be impelled *towards* the sun by an elastic medium, is

that of the inverse distance, or any direct ratio. The conclusion, which this part of the essay establishes in the most satisfactory and incontrovertible manner, is as follows, in terms still more general than the preceding extract:—

'It is not possible for any law of variation of the density of the fluid in terms of the distance from the sun, combined with any law of variation of the repulsive force of the particles of the fluid in terms of their distance, which can satisfy the law of gravitation. And if we were to suppose the law of density to vary in terms of any other quantities besides the distance from the sun, such quantities must enter into the law of force, and thereby make a still farther deviation from the law of the inverse square of the distance. Considering the matter, therefore, only in a mathematical point of view, we are justified in rejecting this hypothesis as the cause of gravitation.'

That portion of the discussion which relates to an elastic medium might very well have terminated here, had it not been that the major part of the Newtonians, out of an ill-judged zeal for the honour and authority of their master, have contended as strenuously in support of this his mere conjecture, as they have done for the more correct, profound, and demonstrable propositions of his Optics, and his *Principia*. In order, therefore, that every judicious Newtonian may, henceforth, abandon this hypothesis, as untenable, Professor Vince inquires farther, whether such an elastic fluid could exist under all the circumstances which were supposed necessary to solve the phenomena.

'The fluid surrounding the sun, as the supposed cause of gravitation, has a tendency towards the sun (a supposition hard to be admitted, when itself is supposed to be the cause of gravity), or it has not. If it were to tend towards the sun, the denser parts would be nearer the sun, like the atmosphere of the earth. If the fluid have no tendency towards the sun (the only supposition which we can make under the supposed circumstances of the fluid), its elasticity must extend its bulk without limit, and the whole would, immediately, at its first formation, have been dissipated. It is not possible for an elastic fluid, void of gravity, and having room for expansion, to be confined within any finite bounds. If it be said that it may be extended through infinite space, it will not remove the difficulty. For the most that could be admitted under such an hypothesis, is, that *the density of the fluid would be uniform*.'

It must, however, be observed, nor does our author omit to make the observation, that Newton did not throw out his conjecture relative to the elastic medium, for the sake of getting quit of the idea of Deity: on the contrary, that illustrious philosopher states, most explicitly, that the universe could not be *formed* by merely mechanical causes, and that if it could in a certain sense be *governed* by them, it would not be so as to supersede the need of a God, but in such a man-

ner as would often require the hand of the Creator himself to correct irregularities, and set the system again in order.

The general inference from the whole, with which Mr. Vince concludes, is this:—

'The power and wisdom of the Deity are no where so conspicuous as in his government of the heavenly bodies. We see nothing in the Heavens which argues imperfection; but imperfection is always found in the operation of mechanical causes. Now it seems reasonable to admit a Divine agency at that point, when all other means appear inadequate to produce the effect. And as mechanical operations, in whatever point of view they have been considered, do not appear sufficient to account for the *preservation* of the system (to say nothing of its *formation*), we ought to conclude that the Deity, in his government, does not act by such instruments, but that *the whole is conducted by* HIS *more immediate agency, without the intervention of material causes.*"

We shall, we trust, be strictly in the line of *our* duty, if we here add, that the same difficulties, or rather the same insurmountable objections, which may be made against every mechanical explication of the cause of gravitation, apply with equal force against similar explications of the attraction of cohesion, and the chemical affinities; we should also add, that whatever can be urged against a material first mover of the heavenly bodies demonstrates an equal necessity for an immaterial mover of *all* bodies that are moved, whether animated or inanimate. Surely, then, we can be at no loss for a demonstration that there is a God, in whom, *philosophically* speaking, "we live, and move, and have our being;" when the most acute mathematician and philosopher cannot account for the motion of his own finger, without recurring to Divine Power immediately exerted in the act; when the parts of all bodies, even *our own* bodies, which are held together by these inexplicable attractions in their minuter particles, would be scattered, like dust before the equinoctial tempest, by every force that could overcome the inertia simply, (that is, in fact, by *every* force) were it not for the immaterial, invisible, power of God, incessantly operating to preserve the mysterious union. It cannot, then, be a wild flight of either poetical or religious enthusiasm; but the rational impression of a sober philosophical disquisition, that induces us to exclaim, with Young:—

"—— Praise I a distant Deity? He tunes
"My voice, if tuned; the nerve that writes sustains:
"Wrapp'd in His Being, I resound his praise."

We have dwelt the longer, and with so much the greater pleasure, on the Tract now before us, as it may tend to admonish sciolists, that the pursuits of the most exalted science, when conducted with a proper spirit, are not inimical to re-

ligious belief. But some objector, we are aware, may still fly to the last resource of meanness in error, and since he can no longer argue, will take care to insinuate that Mr. Vince is not only a mathematician, but a *clergyman*, and must therefore be stimulated, both by his prejudices and his interest, to promulgate the belief of Deity and Providence. How common is this insinuation, yet how base and futile! We consult Blackstone for information on legal topics, *because* he was a lawyer: Monro may teach us the structure of the human frame, *because* he was an anatomist: in a severe disorder we follow the prescription of our medical attendant, *because* he is a physician: Newton may form for us a system of the universe, *because* he was a philosopher: and in every profession we give a man credit for an intimate acquaintance with the subject of his individual pursuit, *because* he has devoted to it his principal attention. But if he be a clergyman, and evince a more than usual zeal in the cause of Him whom he professes to serve, he is therefore to be discredited: all the rules of judgement and reasons for confidence, that we apply in other cases, are at once to be reversed; and this unfortunate person deserves no attention on a theological topic, whatever his attainments, his genius, or his integrity, *because he is a theologian!* If this admirable and candid species of reasoning should weaken the impression that might be made by Mr. Vince's Observations, we must beg, notwithstanding, that it be set aside, while the present article is under perusal. The *liberal* free-thinker may rest assured that its author is neither a "parson" nor a "methodist."

We will just add, that we could wish the learned Professor would introduce a new edition of his valuable Essay, the popular hypothesis of Le Sage, with its refutation by Boscovich; and add a few more practical inferences upon this important subject.

Art. III. Lord Woodhouselee's *Memoirs of the Life and Writings of Henry Home, Lord Kames.*

(Concluded from p. 581.)

ABOUT the middle of his life Lord Kames became acquainted with David Hume, who was considerably younger younger than himself, and who was just then making a manful attempt for fame, and against religion, in the publication of his Treatise of human Nature. His letters, describing the the views and feelings which possessed his mind at that time, and which he seems to have retained with little alteration through life, exhibit but a very mean moral picture of the man. The printing of his Philosophical Essays, which Lord Kames

dissuaded, gave occasion for his lordship's full appearance before the public as a philosopher, in his Essays on the Principles of Morality and Natural Religion, in which he set himself to oppose the opinions of Hume. The character of Lord Kames's philosophy, as exhibited in this and other works, is sketched by his biographer.

"It appeared to him that the great error of philosophers lies in the passion for simplifying the objects of their research, and attempting to account for the whole fabric of the human mind, and all the motives of conduct in man, by recurring to one or a few general laws, to which they endeavour to reduce all the phenomena of our moral nature. Thus, the principles of universal benevolence, of self-love, of sympathy, of utility, of consonance to the divine will, have all, in their turn, been assigned by ingenious men as the sole foundation of morality; and elaborate works have been composed to prove the universal and exclusive influence of each of those principles in the regulation of human conduct. It is the purpose of the author of these Essays to demonstrate the error and fallacy of all such narrow schemes; to shew that man, considered in a moral view, is a complicated being, actuated by various passions and affections, and whose conduct is regulated not by one, or even a few, but by all the principles before enumerated, and others to the operation of which the authors of those schemes have not attended: that his actions are most frequently the combined result of opposite springs, tempering and restraining each others power; and that the moral feeling is a separate principle of which it is the function to judge with unerring rectitude of all those motives to action, and direct the conduct of man to one great and beautiful end, the utmost happiness of his nature.

'Amidst those simplifying and exclusive systems above enumerated, the theory of David Hume, which assigns utility as the chief foundation of morals, is more peculiarly the object of examination in this work, as that which not only has been supported with more ingenuity than any other, but which appears to involve the most pernicious consequences; since it seems to annihitate all real distinction of right and wrong in human actions, and to make the preference depend on the fluctuating opinions of men with respect to the general good.

'But that doctrine of David Hume which appeared to the author of the Essays of all others the most dangerous, is that which questions the reality of the connexion between cause and effect, and which consequently tends to invalidate every argument for the existence of God, drawn from the works of Nature, as the effects of a designing cause. This doctrine Mr. Home has examined with the attention it deserved, and has brought the question to the only termination it is perhaps capable of receiving. He has shewn, that although the connection between cause and effect is not demonstrable by reasoning or strict argument, we are nevertheless equally assured of its reality; of which we possess a conviction similar to that we have of our own existence, and the existence of the material world, neither of which facts rests upon any other evidence than that of intuitive perception, creating a belief that is irresistible, constant, and universal. This belief, independent of demonstration, the author ascribes to an internal sense or principle of our constitution, which he asserts to be more authoritative in

operating conviction than the strictest demonstration. We spurn at all idea of questioning its decisions; we admit them at once as self-evident propositions. That our belief of the existence of a Deity should rest ultimately on this internal sense, is therefore, according to his notion, to assign it the surest of all foundations. We are not left to gather our knowledge of this important proposition from a chain of arguments, or any lengthened process of logical reasoning, which would necessarily preclude the conviction of the greatest proportion of mankind: the Deity has displayed himself to all men, the ignorant as well as the learned. As we have an intuitive perception of the connection of cause and effect, so we have nearly the same evidence for the existence of a Deity that we have for our own existence.' Vol. I. p. 132.

The intelligent reader will be anxious to meet with this book; for, from the former part of the above sketch he is given to expect, that the author makes out a fine account of human nature, as a well-poised, well-regulated, and most harmonious moral system. He must be curious to see in what manner he disposes of the stupendous depravity, which through all ages has covered the earth with crimes and miseries: and how he has illustrated the grand and happy effects resulting from the general and permanent predominance of the selfish over the benevolent affections, from the imbecility of reason and conscience as opposed to appetite, from the infinitely greater facility of forming and retaining bad habits than good ones, from the incalculable number of false opinions embraced instead of the true, and from the depravation which is always found to steal very soon into the best institutions. He must, surely, be no less solicitous to see the dignity and certainty of the moral sense verified in the face of the well known fact, that there is no crime which has not, in the absence of Revelation, been committed, in one part of the world or another, without the smallest consciousness of guilt.

It is too evident that our philosopher felt it a light matter, that his speculations were sometimes in opposition to the book which Christians deem of paramount authority. He would pretend, in a general way, a kind of deference for that book, and yet go on with his theories and reasonings all the same. In this we consider his conduct, and the conduct of many other philosophic men, as most absurd, setting aside its irreligion. The book which avows itself, by a thousand solemn and explicit declarations, to be a communication from heaven, is either what it thus declares itself to be, or a most monstrous imposture. If these philosophers hold it to be an imposture, and therefore an execrable deception put on the sense of mankind, how contemptible it is to see them practising their civil cringe, and uttering phrases of deference. If they admit it to be what it avows itself, how detestable is their conduct in advancing positions and theories, with a cool disregard of the

highest authority, confronting and contradicting them all the while. And if the question is deemed to be yet in suspense, how ridiculous it is to be thus building up speculations and systems, pending a cause which may require the demolition the instant it is decided. Who would not despise, or pity, a man eagerly raising a fine house on a piece of ground at the very time in doubtful litigation? Who would not have laughed at a man, who should have published a book of geography, with minute descriptions, and costly maps, of distant regions and islands, at the very time that Magellan or Cook was absent on purpose to determine their position, or even verify their existence? If Lord Kames was doubtful on the question of the truth or imposture of the most celebrated book in the world, a question of which the decision, the one way or the other, is the indispensable preliminary to so many speculations, why did he not bend his utmost strength to decide it? This had been a work of far more importance, than any of those to which he applied himself; of far more importance than his reasonings on the existence of a Deity; since the very object of those reasonings was to prove, that we have a natural, intuitive, and invincible assurance, that there is a God, and therefore, in fact, that we need no reasoning or writing on the subject. Or if he would not make an effort toward the decision of this great question himself, why would he not lie quiet, till the other examiners should decide it; cautious, even to anxiety, not to hazard, in the mean while, a single position of such a nature as must *assume* that the question was already decided, and decided against the pretensions of the book professing to be of divine authority? But such positions he made no difficulty of advancing, especially in what was called, at that time, his *magnum opus*, the Sketches of the History of Man.

The leading doctrine of this work appears to be, that man was originally in the state of a most ignorant savage, and that all his knowledge and improvements, subsequently attained, as well in morals and theology, as in arts and sciences, have resulted from the progressive developement of his natural powers by natural means: in this same work, notwithstanding, the author affected to pay some deference to the Mosaic history. This idle and irreligious notion was retained and cherished, in spite of the able reasoning of Dr. Doig, of which Lord W. gives a lucid abstract, followed by a curious account of the commencement of the acquaintance between Dr. Doig and and Lord Kames, which we shall transcribe.

'These letters (of Dr. Doig to Lord Kames) were written without the most distant view to publication; and the first of them, dated from Stirling, but without the subscription of the writer, being transmitted to

Lord Kames, who was then at Blair-Drummond, his curiosity was roused to discover the author of a composition which bore evidence of an uncommon degree of learning and ingenuity. In conversing on the subject with an intimate friend, Dr. Graham Moir of Leckie, his lordship produced the letter of his anonymous correspondent, "In the name of wonder," said he, "Doctor, what prodigy of learning have you got in the town of Stirling, who is capable of writing this letter which I received a few days ago?" The Doctor after glancing over a few pages, answered, "I think I know him —There is but one man who is able to write this letter; and a most extraordinary man he is;—David Doig, the master of our grammar-school."—'What!" said Lord Kames, "a genius of this kind within a few miles of my house, and I never to have heard of him! And a fine fellow too: he tells his mind soundly and plainly: I love him for that:—he does not spare me: I respect him the more.—You must make us acquainted, my good Doctor; I will write him a card, and to-morrow, if you please, you shall bring him to dine with me." The interview took place accordingly; and to the mutual satisfaction of the parties. The subject of their controversy was freely and amply discussed; and though neither could boast of making a convert of his antagonist, a cordial friendship took place from that day, and a literal correspondence began, which suffered no interruption during their joint lives. *The Letters on the Savage State* were not printed till 1792, several years after the death of Lord Kames'. Vol. I. p. 140.

The other distinguished literary performance of Lord Kames, was the *Elements of Criticism.* The biographer introduces his remarks on this work, by a very curious inquiry into the history of philosophical criticism, the invention of which he attributes to the Scottish philosopher, after an acute examination of the claims of both the ancients and moderns. We are very much entertained by this ingenious investigation; though Lord W.'s own acknowledgement of the near approaches to this species of criticism in one or two of the ancients, and the actual, though very imperfect, developement of it in several modern writers, especially Akenside, warrants our hesitation to assign to Lord Kames the title of inventor, which is wrested, by a rather nice distinction, from Aristotle. In the Treatise of Rhetoric, Aristotle gave an elaborate analysis of the passions, and of the sources of pain and pleasure, expressly with a view to instruct writers and speakers how to interest those passions. If this was not actually deducing, it was making it easy for the persons so instructed to deduce, from the very constitution of the human mind, the essential laws of good writing and eloquent speaking. It was shewing that excellence in these arts must consist, in the adaptation of all their performances to the principles of human nature. By thus illustrating the manner in which the human mind can be subjected to the powers of eloquence, Aristotle laid at least the foundation of philosophical criticism. It is true that this could not so strictly be called criticism till it should be carried a little further, till a number of precise inferences from this explication of the passions

should be propounded, as laws of criticism, and these laws be formally applied to the productions of genius. But this was nearly a matter of course when the first great work of elucidating the passions was accomplished; when the nature of the materials was ascertained, it dictated at once the mode of operating on them. By a very slight change of form, each proposition, relative to the passions, might have been made a critical rule, applicable to its respective part of the works to be addressed to them. This had been a very slender effort for the great philosopher, if he had chosen to pursue his subject so far; and therefore it does not claim any very high degree of fame, if a modern has done what he omitted. We allow however, to Lord Kames, the "merit of having given to philosophical criticism the form of a science, by reducing it to general principles, methodizing its doctrines, and supporting them every where by the most copious and beautiful illustrations." The following passages explain the nature of philosophical criticism.

'In speculating on the moral and intellectual nature of man, a favourite study of Lord Kames in every period of his life, and in reflecting on the various sources of our enjoyments, it had often occurred to him as a matter of surprise, that ingenious and able men had never turned their attention to investigate, in a truly philosophical manner, the *causes* of that pleasure which is derived from the fine arts of Poetry, Painting, Sculpture, Music, and Agriculture: in other words, to trace the rules of criticism to their true principles in the constitution of the human mind, and the nature of the passions and affections.

'In this elaborate work, the author proceeds on this fundamental proposition, that the impressions made on the mind by the productions of the fine arts, are a subject of reasoning as well as feeling; and that, although the agreeable emotion arising from what is beautiful or excellent in those productions may be a gift of nature, and like all other natural endowments very unequally distributed among mankind, it depends on certain principles or laws of the human constitution, which are common to the whole species. Where it follows, that as a good taste consists in the consonance of our feelings with those fixed laws, our judgements on all the works of genius are only to be esteemed just and perfect, when they are warranted by the conclusions of sound understanding, after trying and comparing them by that standard. Vol. I. pp. 273 & 291.

A singular sagacity in the investigation of the human constitution, eminently qualified Lord Kames for a philosophical critic.

The latter part of his lordship's life was crowded with business and correspondence, and prolific of writings, of which our limits do not allow us to take any account. We were interested by the description of his manner of reclaiming the great Moss of Kincardine, an improvement which has been still carried on since his death. The operations appear to have commenced now about forty years since, and at the end

of the summer 1805, the number of acres rendered arable, was 606, the houses of the planters 169, and the number of the inhabitants 720. All this ground had for ages lain in a state utterly waste and useless, unless for the supply of peat-fuel for the neighbouring cottages.

He conceived and partly executed very extensive plans of embellishing his grounds at Blair-Drummond. We find him at the age of 70, as busy as if he had reckoned on remaining in the world at least half a century longer, in effecting a plan, a good while before conceived, of a winter-garden; in prolonging "a polished walk over a great variety of ground, to take in a variety of objects, so as to make a circuit of not less than four miles;" in raising a rill of water, in different places, by stone buildings, imitating natural rocks, in order to make some beautiful cascades; in planting the banks with flowery shrubs, and making an access to the whole by gravel paths; in opening a romantic path through a wood; in fixing on a particular spot for a seat, which seat was contrived in a form to be folded up, to keep the bottom from wet, and had for its ornament a plate of brass with an inscription. All this is pretty and ingenious; and we shall no doubt be deemed very puritanical for insinuating a doubt, whether an aged man might not have employed the portion of thought and time more properly on very different subjects. To us however it does appear, that, at such an advanced period of life, some of the intervals of public business might have been quite as judiciously devoted to preparations for leaving the world, as to the contrivance of extra accommodations for staying in it; and that it would have been no defect of wisdom to have left some of these amusements of taste, to exercise the ingenuity of the expecting heir.

These schemes of embellishment, together with his literary concerns, furnish topics for a very lively correspondence with Mrs. Montague; as the American question supplied in part the materials of various letters between him and Dr. Franklin. We practice a little self-denial in refusing a place in our page, to one of Dr. Franklin's letters, on the subject of an intended tract on the Art of Virtue; a letter admirable, like most of his letters, for sense and beautiful simplicity, but bearing, we think, some tinge of irreligion.

Lord Kames preserved, in an uncommon degree, his health, cheerfulness, and mental faculties, to very near the end of his life. The closing scene is interesting, and after what we have already said with respect to Christianity, we may be allowed to present it without making any comment, and to subjoin two or three passages from Lord W's summary remarks on the character.

'For the following particulars, I am indebted to the information of his daughter-in-law, to whom alone they were known; and I am anxious to give them, as nearly as I can in her own words.—A very few days before his departure from Blair-Drummond, in a short walk which he took with her in the garden, he desired her to sit down by him on one of the benches, saying he felt himself much fatigued; and adding, that he was sensible he was growing weaker every day. On her expressing a hope, that on his going to town, his friend Dr. Cullen, who knew his constitution, might be able to give him some advice that would be of service to him, and that she flattered herself his disease had been rather less troublesome to him for some time past; "My dear child," said he, looking in her face with an earnest and animated expression, "Don't talk of my disease: I have no disease but old age. I know that my wife and son are of a different opinion; but why should I distress them sooner than is necessary. I know well, that no physician on earth can do me the smallest service, for I feel that I am dying; and I thank God that my mind is prepared for that event. I leave this world in peace and good-will to all mankind.—You know the dread I have had of out-living my faculties; of that I trust there is now no great probability, as my body decays so fast.—My life has been a long one; and prosperous, on the whole, beyond my deserts: but I would fain indulge the hope, that it has not been useless to my fellow-creatures. My last wish regarded my son and you, my dear child; and I have lived to see it accomplished: I am now ready to obey my Maker's summons."—He then poured forth a short, but solemn and impressive prayer. On leaving the garden, he said, "This is my last farewell to this place: I think I shall never see it more. I go to town chiefly to satisfy my wife,—otherwise I could willingly have remained here. But go where I will, I am in the hands of Almighty God." Vol. II. p. 237

'On a comprehensive view of his speculative opinions, they will be found to bear, in many points, a strong affinity to the more rational doctrines of the Stoical School, both as they relate to the system of the universe, the moral conduct of man, and the pursuit of the highest happiness of his nature. Believing the universe to be the work of an all-wise and supremely beneficent Being, whose Providence continues to superintend and regulate every part of that complicated machine, he regarded the whole system to be so contrived, as both by his physical and moral laws to produce the greatest possible sum of general good. Man he considered as an instrument in the hand of God to accomplish that great purpose; and as having his moral frame so admirably constituted as to find his own chief happiness, while he most effectually promotes that of his fellow-creatures.

'A strong feature of Lord Kames's disposition was an artless simplicity and ingenuity, which led him at all times to express without reserve both his feelings and opinions. This propensity gave frequently an appearance of bluntness of manner, which was apt to impress a stranger unfavourably, as erring against those lesser proprieties of behaviour, so necessary in the commerce of the world. But this impression was momentary; the same frankness of nature displayed at once both the defect and its cause: it laid open the integrity of his character, and that perfect candour which, judging always most favourably of others, was unconscious of harbouring a thought which required concealment or disguise.

'His manner in conversation was extremely animated, and he was read

to engage with interest in almost every topic that occurred, whether of ordinary life, literature, or science. Yet, though thus naturally communicative, he was not loquacious; nor was he apt, like some men of science, to harangue or lecture to his audience. Conversation was with him, a free interchange of sentiments; and he was equally pleased to draw forth and listen to those of others, as to express his own. Though fond of an argument, he never betrayed the smallest heat of temper; but delivered his opinions with so much good humour and vivacity, as always to amuse and please, even where he failed to convince his antagonist."

In the appendix, there are several pieces by Lord Woodhouselee, as, an acute disquisition on Final Causes, the inquiry after which was a prominent characteristic of Lord Kames's philosophy; observations on the merits of the old English drama; and a long essay on the principles of criminal jurisprudence. In this essay he asserts, and ably maintains, what Lord Kames also maintained, that revenge is the just principle of the criminal law. We do not misrepresent; his proposition is, that the chief object to be kept in view in the punishment of criminals is, not either their own amendment, or the prevention of crimes by these warning examples of punishment, but the gratification of the resentment of the persons who have been injured. This appears to us one of the many instances that we have met with, in which a small portion of Christian knowledge and belief would have saved the waste and perversion of a great deal of sense. We cannot make any apology for *assuming* in this place the divine authority of Christianity, and, that being taken for granted, it is obvious, at once, that nothing is prohibited by the Governor of the world under severer sanctions than revenge; and what is a wrong principle, as prompting the actions of an individual, must also be a wrong principle for the basis of the criminal jurisprudence of a state, formed of the aggregate of individuals. But even if we did *not* bow to this great authority, or if this authority did not interdict revenge, we should still deem our author's doctrine erroneous, while we admired the acuteness of his reasoning; because the old question of *cui bono* would press irresistibly upon us. What is the *advantage* of this revenge? What compensation does the injured man gain by the misery of his injurer? If he is maimed, for instance, will his injured arm, or leg, or eye, cease to be useless, or cease to be pained, in consequence of the suffering or death inflicted on the perpetrator of the mischief? When the evil is not in the smallest degree alleviated, it is but a poor and despicable satisfaction that it is revenged; especially when that revenge is well known to be a most agitating and miserable passion. No man could wish to be revengeful, though he might, to be revenged. The absurdity of the doctrine appears most con-

spicuously in the circumstance, that the victim of the greatest evil of all, cannot enjoy even this wretched and fallacious satisfaction. A dead man cannot smile when his murderer's blood is poured on his grave. It were trifling to reply, that his surviving relatives may. One should think, that on any just theory of penal law, its primary object will be most directly and emphatically gained in the most atrocious cases. By this rule the theory before us utterly fails.

With regard to Lord W's views of politics and freedom, we meant to have extracted, in some earlier part of this article, one of the most surprising passages we have ever met with in any author, since we first began to read. It would be a still more surprising thing if any comment were necessary.

'In his delineation of the later periods of our parliamentary history, Mr. Millar seems to have been impressed with an unreasonable alarm, that the liberties of the subject are in perpetual danger from an increase of the influence of the crown. Under our constitution, as new-modelled at the Revolution, and fenced by many salutary enactments since that æra, the event thus dreaded is utterly chimerical. The crown can have no influence, but through an aristocracy, whose interests are essentially connected with the liberties of the people, and the prosperity of the state. On the other hand, the real danger, (as experience has but too well evinced,) and therefore the just subject of alarm to every good citizen, is the encreasing influence of the democratic branch of the constitution; and that ambition of power, felt by every turbulent spirit, even among the lowest orders of the people, which prompts to exert an active controul over his rulers, to interfere in the conduct of government, and to resist its operations, whenever he fancies restraints or dreams of grievances.' Vol. I. p. 210.

As far as we can judge, these sentences are written in perfect seriousness.

The extent of our remarks on this work has made it unnecessary to give any summary of its character at the conclusion. We zealously deprecate this mode of collecting materials for a book by a *levy en masse*; and in some of them we perceive a quality detestably, if not dangerously, hostile to the principles which all Christians must hold most sacred; at the same time we have been greatly interested by many parts of this irregular assemblage; and we have admired the attic diction and rich intelligence of Lord Woodhouselee.

Art. IV. Barrett's *Evangelium secundum S. Matthæum e codice rescripto in Bibliotheca Collegii SSæ. Trinitatis juxta Dublin, &c.*

(Concluded from p. 494.)

HAVING in our last number exhibited the corrected genealogy of Luke from David to Jesus, we are now to lay before the reader some account of the third section.

III. *Concerning the family of David as recorded in the Old Testament.*

In this section, Dr. B. endeavours to solve the principal difficulty by adopting the genealogy of David as delivered in 1 Chron. iii. In this chapter, and in the books of Kings, the whole is laid down in the most accurate manner, till the reign of Jechonias; after which, he supposes, some errors have been admitted into the text.

1st. Because what is recorded v. 19, is repugnant to other parts of scripture: viz. *Pedaiah* is said to be the *father of Zerubbabel*, whereas *Salathiel* is reckoned to be the father of Zerubbabel according to Ezra iii. 8. v. 2. Neh. xii. 1. Haggai i. 1. 12. 14. ii. 2. 23. 1 Esdr. v. 5; see also Josephus, *Ant.* B. xi. 4.

2ndly. Although the obvious design of the writer is to bring down the regal family through Zerubbabel, yet the names which he mentions in the 22d. 23d. and 24th verses cannot be connected (by the assistance of the 21st. verse) with Zerubbabel, mentioned in the 19th verse. The breach in the connection renders it impossible to construct the genealogical tree downward from *Jechonias*; for although some copies mention the sons of Rephaiah, yet it no where appears who was his father.

3dly. Many names occur in these verses, such as *Delaiah*, *Pelaiah*, *Rephaiah*, *Pedaiah*, or *Pheraiah*, which very nearly resemble each other, not only in the sound, but also in their constituent letters. This very similitude is a ground of suspicion, as in such names it was impossible to prevent confusion.

4thly. Nor is the opinion of the Rabbins exempt from similar chronological difficulties; they assert that Salathiel, the son of Jechonias, was the father of Pedaiah, and grandfather of Zerubbabel. This will appear to be impossible, when it is considered that Jechonias and his Queen were both led into captivity, A. C. 599. (Jer. xxix. 29, 21.) and none of his children are recorded, whence it is inferred that then he had none; Salathiel, therefore, could not be born before the year 598. Supposing him to have been born at this time, and, at the age of twenty, to have had a son born, Pedaiah, who also shall be supposed, at the same age, to have had a son born, even then Zerubbabel could not have been born before 558: and yet he was superintendant of the Israelites on their return from the Babylonish captivity in 536; i. e. when he would be only twenty-two years old. On the contrary, it is evident, from 1 Esdras, v. 5, that he had a son named Joachin, who was one of the chief men that conducted the returning Israelites; therefore he must be more than twenty-two years old. Besides, it will be manifest that only two generations had intervened, if we compare the sacerdotal with the regal line

Jechonias was contemporary with Seriah; their sons were Salathiel and Josedeck; therefore Salathiel and Josedeck were contemporaries. Jeshua, the son of Josedeck, was coeval with Zerubbabel; who was therefore the *son*, not the *grandson*, of Salathiel. St. Jerom himself, while he endeavours to prove that Salathiel and Pedaiah were the same person (*Quæst. Heb. in Lib. Paral.*), evidently grants, that he considered Zerubbabel as the grandson of Jechonias, and that only two generations had intervened.

5thly. There are manifest errors in vv. 18—22; for there are only five sons of Shemaiah numbered in v. 22, and yet there are said to be six.

6thly. The enumeration of the children of Zerubbabel, 1 Chron. iii. 19, 20, is imperfect, as it is evident, from 1 Esdr. v. 5, that Zerubbabel had a son named *Joachim*, of whom no mention is made, 1 Chron. iii. 19, 20: but *Jechamiah*, a name very similar to this, is found in v. 18. Nor are Rhesa or Abiud mentioned among his children, although Luke mentions the former, and Matthew the latter.

7thly. If we have recourse to the hypothesis of St. Jerom, which supposes that those who are mentioned, 1 Chron. iii. 18, are the children of Jechonias, and that Pedaiah, one of them, is the same with Salathiel; and that Zerubbabel was the grandson of Jechonias, and the son of Salathiel, alias Pedaiah—it may be objected, that it is not at all likely that he who is called *Salathiel*, v. 17, should be called by a different name, v. 18; nor will the difficulty be removed if it be granted that Salathiel and Pedaiah were brothers, and that Zerubbabel was the actual son of the one, and the legal son of the other, according to the law (Deut. xxv. 6). Let it be supposed that one of these, e. g. Pedaiah, died childless, and that his brother took his wife; from this marriage Zerubbabel and Shimei are mentioned as sons of Pedaiah: but, according to the law, the first born only succeeded in the name of the deceased, and was accounted the legal child. Let Zerubbabel be the first born; as Shimei, therefore, was not the legal son of Pedaiah, he must have been his real son; therefore Pedaiah did not *die childless*,—which is contrary to the hypothesis.

8thly. The versions do not agree in the name of the father of Zerubbabel: instead of Pedaiah, the Arabic and Syriac bring in *Nedabiah*, and some MSS. of the Lxx read *Salathiel*, in the place of *Pedaiah*; and those which agree in making Pedaiah the father of Zerubbabel, express the name differently. For instance, Kennicott's MS. No. 1, both in v. 18 and 19, reads *Peraiah* for *Pedaiah*, which is the reading of the Syriac and Arabic, in v. 18. This is worthy of remark, because the

name of Rephaiah occurs, v. 21, which, by the transposition of the two first letters, might be easily converted into *Peraiah*, or *Pedaiah*, פדיה or פריה ; and it is further necessary to remark, that the *father* of this Rephaiah is not mentioned. As the names of the posterity of Hananiah, the son of Zerubbabel, are mentioned in v. 21, with the names of Rephaiah and his posterity, if, with Houbigant, we read בנו *his son*, for בני *sons*, it will not appear improbable, that this Rephaiah was the son of Zerubabel. Among those who were employed in repairing Jerusalem, Rephaiah, the son of Hur, who is said to have been *prince of the half part of the city*, is mentioned, Nehem. iii. 9. "Hur," Dr. B. thinks, "was probably the same with Zerubabel; the Septuagint call him Σουρ, and one of the Kennicott MSS. שר." In this place we find it difficult to comprehend Dr. B's meaning: Ραφαια υιος Σουρ is certainly found in the Codex Vaticanus of the Lxx, but in the Cod. Alexand. υιος Σουρ is omitted. No MS. of Kennicott's has בן שר, ben sar, for υιος Σουρ. Two MSS. omit the whole verse; two the word חור Hur; and one the following word, שר; this last word cannot possibly be put in the place of חור Hur, for it is properly the first word of the following clause. ירושלם שר חצי פלך; "*Prince of the half part (or, the region) of Jerusalem.*" Among those who were employed in repairing the city, in Neh. iii. 12, is Shallum, the son of Hallopesh, perhaps Meshallum, the *son of the eloquent*, 1 Chron. iii. 19, viz. Zerubbabel, whose eloquence and doctrine are celebrated, 1 Esd. iii. 4, Jos. Ant. xi. 4. It must, however, be acknowledged, that the Syriac verse reads it differently, Neh. iii. 9. *and Jeremiah the son of Hur*, v. 12, and *Shallum*, the *son* of *Hatush*.

From these considerations Dr. B. concludes, that those who are mentioned, v. 18, were not the sons of Jechoniah (Obs. 7th), nor the sons of Salathiel (Obs. 4); and that consequently they must be sons of Zerubbabel, as seems tolerably well ascertained by a collation of the 3d. 6th. and 8th. obs.—that *Pedaiah* or *Peraiah* is the same, who in v. 21, is called Rephaiah, and who is mentioned, Neh. iii. 9, and that Jecamiah is no other than Joachim, who, according to Esdr. v. 5, was the son of Zerubbabel. Both these names, Pedaiah or Peraiah, and Jecamiah, occur, 1 Chron. iii. 18; consequently a verse is *transposed*, a thing not unfrequent in the sacred writings. The text, therefore, of 1 Chron. iii. 18—22, should be read, as Dr. B. contends, in the following order:

V. 18. *And the sons of Salathiel, Zerubbabel, and Shimei, and the sons of Zerubbabel, Meshullam, Hananiah; and Shelomith, their sister.*

V. 19. *Hashubah, and Ohel, and Berechiah, and Hasadiah, Jushab-hesed.*

V. 20. *And Malchiram, and Rephaiah, and Shenazar, Jechamiah, Hoshamah, and Nedabiah: six.*

V. 21. *And the sons of Hananiah, Pelatiah, and Jesiah; the sons of Rephaiah; Arnan his son; Obadiah his son; Shecaniah his son;* (reading according to Houbigant, בנו for בני).

V. 22. *The sons of Shecaniah: Shemaiah,—the sons of Shemaiah; Hattush, and Igeal, and Bariah, and Neariah, and Shaphat, five.*

On the propriety of the substitution of בנו *his son* for בני *sons*, in the 21 v. we certainly agree with Dr. B.—That the latter is a corruption, appears to us self-evident; the mistake might easily be made, from the great similarity between י, *yod* and ו, *vau*; and numerous mistakes of this kind in the sacred text, have long been the perplexity and the complaint of critics. Houbigant's note on this verse is worthy of serious regard: "Illud בני quod hoc versu quater legitur, quater esse legendum בנו filius ejus, docet ipsa per se pagina sacra. Nec alter legunt omnes Veteres, sed in fine post שכניה, addendum בנו, *filius ejus*, quod etiam legebant Veteres, et quod scriba omisit deceptus similitudine ejus בני, quod sequitur initio versus 22." Houbigant *in loco.*

From these observations, Dr. B. concludes, that by an error of the transcriber, *Pedaiah* is put for *Rephaiah* or *Peraiah* in ver. 18; whilst in v. 21. the proper name *Rephaiah* is retained; hence those whose names are mentioned in v. 18. were supposed not to be sons of Zerubbabel, and so the whole verse in which they were contained, was transposed, and put before the 19th verse, where the name of Zerubbabel occurs; and as the last word of this verse, viz. *Nedabiah*, or נבדיה Nebadiah according to the septuagint (who omitted the word *six* in this place, and added it to v. 22.) contains almost all the letters of the words בני פדיה, this word by a mistake of the transcriber, was changed into בני פדיה, and thus it was supposed that a mistake in a name twice written was corrected; hence it was that Zerubbabel was called the *Son of Pedaiah*, whose name occurred in the preceding verse. Many examples of similar permutations occur in the sacred writings, see Job xl. 1—14. which ought to be placed, as both Kennicott and Heath have observed, between what is related, c. xl. ii, 6. & 7. see also Exod. xxx. 1. 10.; also Job xxxi. 38, 39, 40. which should follow c. xxxi. 25. A similar transposition may be seen 1 Chron. ix. 2. 17. where the whole clause appears to be taken from Neh. ix. 2. 19. Many other instances appear in Kennicott's *Dissertations on the State of the printed Hebrew text.*

Dr. Barrett, having thus far made his way plain, proceeds to lay down a table of the Regal line, taken from 1st Chron. iii. on each side of which he places the genealogy as given by

the Evangelists St. Matthew and St. Luke, that the general agreement may be the more easily discerned.

Matthew Chap. i.	1 Chron. Chap. iii.	Luke Chap. iii.
Salathiel	Salathiel	Salathiel
Zerubbabel	Zerubbabel	Zerubbabel
1st Generation omitted	Rephaiah	Rhesa
Another Generation omitted	Arnan, or Onan	Joanna or Jonan
Abiud	Obadiah	Juda
Eliakim	Shecaniah	Joseph or Jósech
A third Generation omitted	Shemiah	Semei
	No corresponding Generation	Mattathias
	No corresponding Generation.	Maath
Fourth Generation omitted	Neariah	Nagge
Azor who is also (from the above, descends Joseph who espoused Mary)	Azrikam Elioenai who is	Esli (from whom descended Mary)
	Joanan Joanam,	Naum or Anum

Dr. Barrett then proceeds to lay down the two following propositions.

1. *That Salathiel in Matthew is the same with Salathiel in* 1 *Chron. iii.* This admits of no doubt, and therefore he dispatches it in a single sentence: both were descended from David through the same ancestors; both lived at the same time, viz. of the captivity: and both were born of the same father.

2. Prop. *That Salathiel in Luke is the same with Salathiel* in 1 *Chron. iii.* 17. the *same as in Matthew* 1. and consequently that *Mary the Mother of Jesus, descending from Salathiel in Luke descends lineally from David by Solomon, a matter of vast consequence according to the opinion of Calvin, who asserts, "if Christ has not descended from Solomon, he cannot be the Messiah."* Having taken for granted that Salathiel in Matthew is the same with Salathiel in 1 Chron. he proceeds to deduce the following consequences from his hypothesis.

1. Zerubbabel in 1 Chron. is the same with Zerubbabel in Luke: they agree in *name*, the *time* also is the same, and they had the *same father*.

2. *Rephaiah* in 1 Chron. is the same with *Rhesa* in Luke, where a notable coincidence occurs in the names.

3. *Arnan* in 1 Chron. is the same with *Joanna* in Luke; and here it is worthy of notice, that in one of Kennicott's MSS.

the name was originally written אונן, Onan, a *vau* ו being used instead of a ר *resh*. It is well known that the MSS. in Luke write the name in a great diversity of forms, viz. ιωννα, ιωαννη, ιωαμμ, ιωννα, ιωσα, and some ιωαν, between which and Onan there is but little difference.

4. *Obadiah* in 1 Chron. is the same as *Jude* in Luke. In this name may be found that of *Abiud* mentioned Matth. i. 13. who is the third from Zerubbabel; whence it is evident, that in St. Matthew two generations are omitted. The MSS. in St. Luke also vary considerably in the name; some write it, Ιωαδα, which answers to the Hebrew Joida or even עבריה Obadiah. Obadiah was one of the priests who signed and sealed the same covenant, Neh. x. 5. and seems to be the same with *Iddo*, Neh. xii. 4. who returned with Zerubbabel (see Newton Chronol. p. 361.)

5. *Shecaniah* in 1 Chron. is the same with *Joseph* or *Osech*, between which names there is a considerable similitude.

6. *Shemaiah* in 1 Chron. is the same with *Semei* in Luke. In this place the names perfectly agree. Thus through six successive generations in the same line, the names either perfectly agree, or are manifestly similar; each preserving the same order. Hence it may be legitimately concluded that the preceding hypothesis is perfectly correct, and that Salathiel in Luke is the same with Salathiel in 1 Chron. iii. especially when we consider that the time which elapsed between David and Christ was nearly bisected by the captivity; so that the number of generations between them, was divided into two almost equal parts by Salathiel. The two generations which occur after Semei in Luke, *Mattathias* and *Maath*, of which no trace is found in 1 Chron. iii. are already rejected from the text of Luke, as interpolations, according to the proofs advanced in Dr. Barrett's second section. Immediately after *Shemaiah*, the writer of 1 Chron. iii. subjoins *Neariah*, in which Dr. B. supposes he has found the person called *Nagge* in Luke iii. 25. as he thinks the names do not differ widely, for the Lxx, whom Luke generally follows, often express the Hebrew ע ain, by the Greek γ gamma; and even in this chapter, for the רעי of the Hebrew text, they write Ραγαυ. Dr. B. then produces a quotation from Capellus to prove, that the ע ain in Hebrew formerly had, and the ε in Arabic still retains, a *double sound*; one of which was nearly that of the Greek γ gamma. "Lxx permutant ע & γ Psal. cxxix 4. nam duplex olim fuit sonus του ע. quorum alter pene fuit idem cum sono του γ. Indeque est. quod in linguâ Arabicâ duplex est ain, quorum alterum punctatum supernè effertur ut γ."

We feel no hesitation to call this statement in question. It

is supposed by some grammarians, that the true sound of the ע ain is now lost: those who read the Hebrew *without* vowels, absurdly turn it into an *o*, and for this purpose call it *oin*; while those who read *with* the vowels, often give it *no sound at all*, and at other times give it the sound of *gn* in the beginning or middle of a word; and that of *ng* at the end. Nothing can be more ridiculous than this; the *ain* is an important *radical* letter, both in the Hebrew and Arabic, and can never have the sound of an English *o*, *gn*, or *ng*, and much less can it have *no sound* at all. The truth is, few Europeans can pronounce it: the Jews have their pronunciation of Hebrew incurably vitiated by that of the different countries where they sojourn; and the sound of the Arabic ع ain, which we are fully satisfied is the same with that of the Hebrew ע ain, is so very nice and difficult, that scarcely any person who has not paid the strictest attention to the pronunciation of the Arabs themselves, can either discern or imitate it with accuracy. Meninski has been censured for giving a definition of this sound, which nobody can understand: "ain ع quod respondit hebraico ע, est consonans gutturalis, quæ in profunda parte gutturis formatur magnâ faucium dilatatione, atque innixa extremitate linguæ interius subtus inferioris dentes profertur, cum quodam gutturis fragore ut aiunt, instar vocis vitulæ matrem vocantis, *sine narium adminiculo.*" Gram. Arab. Turc. p. 6. This, we venture to assert, is an accurate definition of the sound of this very difficult consonant, as we have often had occasion to observe from hearing it pronounced by the most accurate and learned natives. Dr. Wilkins, in his new edition of Sir Wm. Jones's Persian Grammar, has happily expressed it in a single sentence: "The true sound of ع ain, is that which is produced in *Gargling*." The Lxx. were frequently puzzled when they had occasion to express this letter in Greek, because they found no corresponding sound in the Greek alphabet; but they commonly chose the *gamma*, as it was a strong guttural, and sometimes *doubled* it, in order to express more fully the sound of the original. E. g. in 1 Chron. iii. 22, they express נעריה by Νεαγγαι, which our translators, as well as others, following the Masoretic punctuation, write *Neariah*; in which an essential radical of the word is totally lost. It is a general maxim among Greek grammarians, that when two γγ come together, the first is to be pronounced like *n*; hence we may account for that vile nasal twang of *gn*, and *ng*, which is imposed on this letter by the Hebricians of our own country. But we return.

To this Neariah, says Dr. B., the book of Chronicles gives three children: in *Azrikam*, the first of these, we discover the

Azor of St. Matthew, the son of Eliakim. But, according to the opinion of some critics, *Aoner* should be inserted between *Eliakim* and *Azor*: (See Le Clerc in Hammond, vol. 1. p. 6.) or, according to others, between *Abiud* and *Eliakim*. (Drusius. Crit. sac. in Matt.) However this may be, Dr. B. thinks he can discover *Shecaniah* in *Eliakim*, and either *Shemiah* or *Neariah* in *Abner*. Another son of Neariah, was Elioenai, the same probably which Luke calls *Esli* or *Eslim*; nor can they be considered as different persons, though their names in Greek and Hebrew do not perfectly correspond; he thinks also that Elioenai in 1 Chron. iii. and Elisthenan in the LXX. are different, although they certainly may be names of the same person differently written, and signify the same son, of Neariah. As Elioenai and Azrikam are different, the same may be said of Esli and Azor; hence the family of Salathiel became branched out into two families, one of which is traced by Matthew, the other by Luke. It is not therefore surprising if the subsequent names, as far as Joseph, should differ, as a different line of descent is described. Luke gives to his Esli a son called *Naum*, or *Anum*; and in 1 Chron. iii. among the sons of Elioenai, we meet with *Joanam*, sometimes written *Joanan*,—names which have a considerable similitude to that recorded by Luke.

Having thus fixed the genealogy, by proving that Salathiel in Matt. and Luke is the same with Salathiel in 1 Chron. iii. 17. Dr. Barrett proceeds to enquire whether Chronology will support him in the *times* of those generations, the correlative succession of which he has endeavoured to ascertain. In the year 445 B. C. Nehemiah returned to Jerusalem, at which time both Shemiah the son of Shecaniah, and Rephaiah, who preceded him four generations, were employed in building the walls of the city. At this time, therefore, Shemiah must have been very young, Dr. B. supposes about 20 years old; he also considers that each of the generations consists of the same number of years; that Rephaiah must consequently be about 100 years old, to have been born in the year before Christ 545; his father Zerubbabel to have been born about the year 570, and Salathiel in 590, or 595; there is consequently no place for the *supposititious* Pediah, because Jeconias had not at that time begotten Salathiel, Matt. i. 12, as he was not led away captive till the year 599. Shemiah above-mentioned had a brother, called Hattush, the son of Shecaniah, who is mentioned Ezra viii. 2, 3, and 1 Esdr. viii. 29, as returning to Jerusalem with Ezra; and as Shemiah had more sons, the last but one of whom was Neariah; this Neariah may be considered as having been born in 420, when Shemiah was about 45 years old.—We may also suppose, says Dr. B., that in the 40th year of Neriah, or before Christ 380, Elioenai the youngest son was born. Now as Elioenai bat several sons, the youngest

of whom was *Joanam* or Naum, it will not appear improbable, if we consider *Naum* to have been begotten in the year 340, or the 40th year of Elioenai. The line of Naum is carried no farther in the book of Chronicles, whence we may suppose he had reared no children in the time of *Simon*, surnamed the *Just*, who was high priest from 242 to 283, and is thought to have put the finishing hand to this book. It is probable therefore that Naum begot Amos in 290, when he himself was in the 50th year of his age. After Amos, let 30 years be computed for each generation, or 100 years for three, and the dates of these generations will appear as under:

Matthew.	Luke.	A. A. C.
Azor born before Christ 380	Elioenai, or Esli, born.....	380.
A generation omitted.....	Naum.....	340.
Another generation omitted	Amos.....	290.
Sadoc.....	Mattathias	260.
Achim	Joseph	230.
Eliud.....	Janna.....	200.
Eleazar	Melchi	165.
Matthan.....	Levi	130.
Jacob	Matthat.....	100.
Joseph the husband of Mary	Heli.....	65.
	Mary the mother of Christ	25.

Dr. B. now proceeds to inquire whether by the proposition it appears, that *Salathiel in Luke, and Salathiel in 1 Chron. are the same person*, provided the generations be traced up to David. This inquiry he acknowledges is pressed with many and great difficulties; and the utmost that can be expected from it, is, to shew that the objections advanced, on this account, are destitute of force.

Matthew states that *Jechonias* was the father of *Salathiel*; but Luke says that *Neri* was his father. These two accounts, however, may be reconciled by the hypothesis, that *Neri* was the maternal grandfather of *Salathiel*, and hence, according to the custom of the Hebrews, put down for his father; so we read, Ezra ii. 61, *who took a wife of the daughters of Barzillai, and was called after their name.* The truth of this hypothesis is next examined.

It is a received opinion among the Jews, that Susanna was wife of Jechonias, and mother of Salathiel, which is confirmed by Biblioth. Clement. Vatic. tom. 1, page 490, where it is said that Joachim, the husband of Susanna, was supposed to have been the king whom Nebuchadnezzar shut up in prison, whence he was liberated on the death of that monarch, by his son and successor, Evil-merodach. Of Susanna was born Salathiel; because he was of the regal line; the elders of the people sat in judgement in his house, as in the palace of the king. That Susanna was nearly allied to the throne will be

readily credited, if it is considered, that when she came to the tribunal she was accompanied by fifty servants: (see the septuag. version of Daniel, fol. Romæ 1772.) this was a proof of the Regal State, for when Absalom and Adonijah affected the throne, they prepared fifty men to run before them. (2 Sam. xv. 1. 1 Kings i. 5.) The Jews also affirm that she was of the tribe of Judah.

Dr. B. next inquires into the genealogy of Neri, whom he supposes to be the same with Neriah, mentioned so frequently by Jeremiah, chap. xxxii. 12. 16.—xxxvi. 4. 8. 14. 32.—xliii. 3. 6.—xlv. 1. 41. 59.; and who was the father of Baruch and Seriah. Baruch was certainly of an illustrious family as we learn from Josephus, (Ant. x. 11.) who calls him the son of Neri. This Dr. B. further establishes by the following considerations. 1. The title of *Prince* is given to his brother Seriah, Jer. xli. 59. 2. When the Jews were conquered by the Chaldeans, Johanan, the son of Kareah, took the remnant of Judah, and all the nobility and persons of distinction, and carried them down into Egypt; and among these were Jeremiah the prophet, and Baruch the son of Neriah, Jer. xliii. 5—7. 3. The words of Jer. xlv. 4. 5. "The Lord saith, behold that which I have built I will break down, and that which I have planted will I pluck up, and seekest thou great things for thyself? seek them not, for I will bring evil upon all flesh, &c." Here it is evident the threatening is directed against the *house of David*; (2 Sam. vii. 16. 1 Chron. xvii. 25.) and the *great things* which Baruch sought for himself, were certainly a share in the government of the land, as being nearly allied to the throne; or even the throne itself. 4. Add to this that the Jews alledged as a charge against Baruch, that by his instigation Jeremiah exhorted them rather to continue under the power of the Chaldeans, than escape to Egypt, Jer. xliii. 3. which seems strongly to intimate that he expected to exercise the regal power over the remaining Jews by the assistance of the Chaldeans, which he could not expect to maintain in Egypt. From all these considerations, Dr. B. infers, that Baruch, and consequently Neriah, sprang from Nathan, the son of David.

The objections that may be made to this hypothesis, Dr. B. states and answers.

1. The father of Susanna who was alive when she was accused is called *Chelkiah*, or *Elkanah* in the Syriac, and not *Neriah*. Ans. Athaliah the *Daughter of Ahab*, is called the *Daughter of Omri*, her paternal grandfather, 2 Kings viii. 26. 2 Chron. xxii. 2: if therefore Chelkiah was the father of Neriah, why might not Susanna with equal propriety be called the daughter of Chelkiah? 2. The grandfather of Baruch the son of Neriah was Maasiah, who is also said to be the father of

Neriah, Bar. i. 1. Jer. xxxii. 12. 41. 59. while Luke expressly says, that *Melchi* was the father of *Neri*. Ans. But Melchi is probably the same name, with Chelkiah or Elkanah, who was the grandfather of Susanna, according to the above hypothesis. Chelkiah is certainly mentioned among the ancestors of Baruch. It was a custom among the Jews, as we learn from Luke i. 61. to give names to their children from those of their ancestors or kindred, and it is worthy of notice that for מחסיה, two of Kennicott's MSS. read מעשיה Jer. xli. 5. 9. xxxii. 12. the root of which is עשה to *do*, *work*, *make*, &c. and this Dr. B. thinks is strictly equivalent with לאך to *send*, *serve*, &c., which is probably the root of Melchi, מלאכי. He quotes Father Simon, to prove that the Jews often used different names, of the same signification, for one person, and that they were not scrupulous about substituting one letter for another, if of the same sound, or even of the same form. If therefore מעשיה be taken for the true reading, which literally signifies *the work of the Lord*, it *may* be conceived to have been used interchangeably with Melchi, *my minister* or *angel*. But מחסיה, *the protection of the Lord*, the root of which is חסה, to *shelter* or *protect*, has still less analogy to *Melchi*. 3. "The history of Susanna is not canonical." To prove this, Africanus in his Epistle to Origen observes, that the *Paronomasia* in verses 54, 55, 58, 59. can exist only in *Greek*; hence he infers that the book was never written in the Hebrew tongue. That our readers may more clearly comprehend the force of this argument, it will be necessary to lay before them the Paronomasia to which Dr. B. refers. In verse 54, Daniel asks one of the elders who accused Susanna of incontinency; "under what tree sawest thou them accompanying together?" he said "under a mastic tree, υπο σχινον:" then said Daniel, "the angel hath received the sentence of God to cut thee in two, σχισει σε."—Ver. 55. Having asked the other a similar question, he answered "under a holm tree, υπο πρινον."—ver. 58. To him he answered, "The angel waiteth with the sword to cut thee in two, πρισαι σε." The Paronomasia is between σχινον and σχισει; πρινον and πρισαι. Dr. Barrett asserts, in answer, that the Paronomasia might exist, were the book written in Hebrew. "Suppose," says he, "the *mulberry tree* בכא *Baka* had been mentioned, and Daniel to have used the word בקע *Baquá* which signifies to *cleave asunder*."—We answer, allowing the similarity of *sound* in the two roots, there could not be to the eye or ear of a *Greek* translator such a Paronamasia between בכא *baka*, and להבקיע *lehabqueeá*, the conjugation in which the word must necessarily be expressed, as would lead him to use πρινον and πρισαι. Though we think Dr. B.'s answer abates very little of the force of the objection,

yet we do not deem the objection itself of much consequence in the general argument. Africanus farther objects, that it is not at all likely the elders would offer such an insult to the wife of a Prince, (whom he makes Jehoiakim) and to the mother of Jechonias. To this Dr. B. replies, that the history regards a period when the Jewish officers were in a state of great degradation, the regal power being nearly annihilated, and the aristocratical and democratical influence paramount. He further observes that Susanna cannot be the mother of Jechonias, as evidently appears from Jer. xxxviii. 5.; and then gives it as his opinion that the reason why this book was not received into the sacred canon, nor considered as authentic among the Jews, is self-evident from the matter it contains: *A circumstantial Narration of Crimes, committed by the Elders of the People:* such a book they would of course exclude from the sacred canon. Had God in any case permitted a book of Divine Revelation to be received, or not received, into the canon of Scripture, according to the caprice or profligacy of the party in power when such revelation was given, we may be assured that many portions, if not whole Books, of the sacred records had been destroyed, which through the mercy of God and the superintendance of his gracious providence are still preserved—Books in which the unparalleled corruptions of the state and profligacy of the priesthood are exposed and censured, with such freedom of speech and dignified expression as can scarcely be found in any other writings. Both the historical and prophetical books afford numerous proofs of this kind.

As nothing is related of the ancestors of Neriah, Dr. B. is obliged to recur to conjectures; the chief of which are the following. "Maaseiah or Melchi the father of Neriah, was probably the same who during the reign of Josiah was *Governor of the City*, 2 Chron. xxxiv. 8. whom the Syriac calls the *scribe*, and the Arabic the *Teacher of the City*. Probably also *Simeon*, the son of *Juda*, (Luke iii. 30.) is the same as is called Maaseiah the son of *Adaiah*, 2 Chron. xxiii 1. *Simeon*, and *Maasiah*, (Dr. B. observes) are written in nearly the same letters and differ scarcely except in their situation. As to the names of *Adaiah* and *Juda* the difference is nearly the same with that already observed between *Obadiah*, and *Juda*, Luke iii. 26." That the names in the Old Testament, have been extremely corrupted, not only in the different *translations* through which the sacred writings have passed, but also in various copies of the *original*, is well known to every biblical critic, and has been continually deplored, from the days of St. Jerom, to the present hour. The complaint of this father in his comment on Ezekiel xl. 7. is as follows: Statim mensus est limen portæ quod LXX Θυ, pro quo in hebræo scriptum ס Seph; et diligentem et studiosum lec-

torem admonendum puto—ut sciat omnia propè verba hebraica et nomina quæ in Græca, et Latina translatione sunt posita nimia vetustate corrupta scriptorumque vitio depravata, et dum de inemendatis scribuntur inemendatiora, de verbis hebraicis facta esse *sarmatica*, imò nullius gentis, dum et hebræa esse desierint, et aliena esse non cœperint." Hieron. opera vol. 3. col. 981. Edit. Martinay.

Dr. B. thinks that if the above hypothesis be allowed as probable, it will follow, that the family of *Nathan*, was concealed in a humble and obscure situation, until almost the whole race of Solomon was destroyed by the treachery of Athaliah. *Maaseiah* or Simeon, the Prince of this family, fearing a similar destruction, and being moved with pity towards his relative Joash, and having, by the assistance of Jehoiada the priest, removed Athaliah out of the way, set Joash at last on the throne, according to the particular account in 2 Chron. xxii. 23. From that time the wealth and dignity of this family increased, till the whole line of Solomon becoming extinct, Jechonias his only remaining heir, took Susanna, the daughter of *Neriah*, to wife: to which circumstance Dr. B. thinks the author of Psalm cxxxii. 17. probably alludes "There will I make the horn of David to bud: I have ordained a *lamp* (that is *Neri*) for mine anointed." Here Dr. B. plays a little on the original word נר *Ner*, a lamp; and as *Neri* נרי signifies *my lamp*, and *Neriah* נריה *the lamp of the Lord*, he seems to think this a prophetical declaration of the preservation of the seed royal in the person of Neriah, the direct ancestor of Christ. Supposing this hypothesis to be true, Dr. B. constructs his genealogical table in the following manner, beginning at the division of the line of Solomon, and omitting *Melea* and *Mainan*, for reasons that we have already assigned, p. 593.

1	Solomon - -	1	Nathan
2	Rehoboam	2	Mattatha
3	Abiah	3	Eliakim
4	Asa	4	Jonan
5	Jehosaphat	5	Joseph
6	Jehoram	6	Judah, or Adaiah
7	Ahaziah	7	Simeon or Maaseiah
8	Joash	8	Levi
9	Amaziah	9	Matthat
10	Uzziah	10	Jorim
11	Jotham	11	Eliezer
12	Ahaz	12	Joses
13	Hezekiah	13	Er
14	Manasses	14	Elmodam
15	Amon	15	Cosam
16	Josias	16	Addi
17	Jehoiakim	17	Melchi or Maaseias
18	Jehoiachin or Jechonias	18	Neri
		19	Susanna

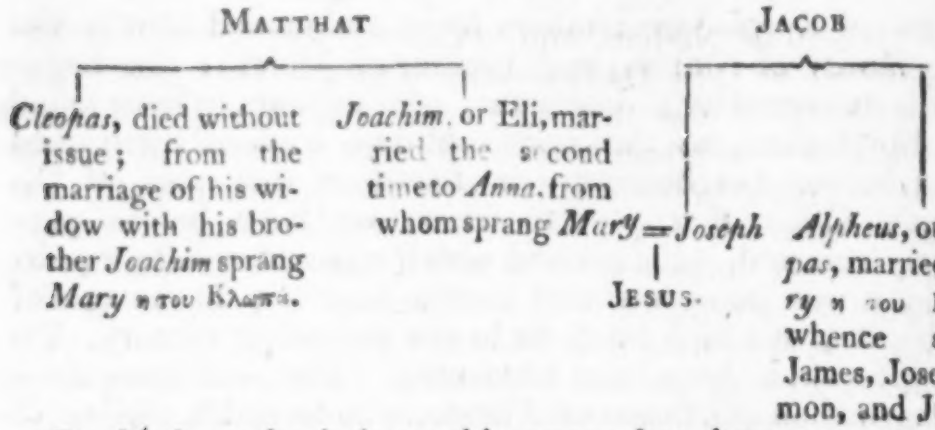
In the fourth section, *on the ancestors of Mary and the consanguinity between her and Joseph*, Dr. B. shews that the Virgin descended, not from the tribe of Levi, (an opinion which some of the ancients embraced) but from the family of David; and brings several additional arguments to prove that St. Luke's professed object was to trace out the genealogy of *Mary*, and St. Matthew's that of *Joseph*.

According to the universal voice of antiquity, the father and the mother of the Virgin were called *Joachim* and *Anna*. Dr. B. thinks it indisputable that Joachim is the same name with *Eli*, Luke iii. 23. or *Eliakim*, 2 Chron. xxxvi. 4. To give a greater probability to the opinion that Luke delivers the genealogy of *Mary*, Dr. B. refers to those Jewish writings quoted by Lightfoot in which the mother of our Lord is called מרי סבת עלי *Mary the daughter of Eli*, and though the latter word is written עלי instead of אלי, this does not, in his opinion, tend to invalidate the argument, as א and ע are frequently interchanged. It may therefore be taken for granted that Eli was the father of Mary and maternal grandfather of Christ, and that he is considered by St. Luke as the real father of Christ, while Joseph is only the putative father; and thus, Dr. B. thinks, his own exposition is not only confirmed, but Luke is represented to be consistent with himself through the whole of his account; for in the same way as Neri is said to be the father of Salathiel, though it is evident he was no more than his maternal grandfather, so Eli would appear to be the maternal grandfather of Christ, although he is called his father. On the contrary, if the hypothesis of Africanus be adopted, the genealogy by St. Luke is self-contradictory. Dr. B. next takes into consideration the family of *Anna* the mother of *Mary*. It is generally agreed that the father of Anna was named *Matthan*: who this person was is not easy to be known; some suppose him to have been a *Priest*, and as it was lawful for the daughter of the priests to marry into any tribe, (Lev. xxii. 12.) we may perceive how Mary could be the cousin (συγγενης) of Elizabeth, (who was really of the tribe of *Levi*,) though her father Joachim or Eli, was a descendant of the tribe of Juda.

From considering the family of *Anna*, the Virgin's mother; Dr. B. proceeds to the family of *Joachim*; but in this examination he finds very few documents to guide his inquiries. Ancient writers, in order to prove that Mary sprang from David, invented two names, *Panther* and *Barpanther*, as the grandfather and father of Joachim. Concerning this fabulous Panther, there are two hypotheses; one is that Panther was the *surname* of Jacob, the father of Joseph; and this was the

opinion of Epiphanius; others have maintained that he was of the family of Nathan, and brother of Melchi: this hypothesis is delivered by Damascenus, who appears to have found it in Epiphanius, as the same opinion, copiously enriched with fabulous heightenings, is found in that part of Dr. Barrett's *Codex Rescriptus* to which we have before particularly referred, (p. 196) and which was never before published; it was doubtless well known however, in the age of Epiphanius, at which time, or in the preceding century, Dr. B. supposes it to have been fabricated. The still more insolent fabrication of *Annius* of *Viterbo*, who forged a variety of instruments to solve all difficulties in ancient history, is not only referred to, but quoted at large. A due estimate of these forgeries has been made long since by the literati, and John Annius has now the character, which he laboured not a little to merit, of the most shameless and unprincipled knave that ever disgraced the art of writing. Leaving all these precarious and forged authorities, Dr. B. thinks that the family of Joachim is more likely to be ascertained, by inquiring among the *brethren of our Lord*, mentioned Matt. xiii. 55, and Mark vi. 3—*James*, *Joses*, *Simon* and *Judas*. Concerning these, there have been two opinions; 1. that they were the sons of Joseph by a former wife, which Origen, Epiphanius, and Theophylact seem to have believed, and Jerom has opposed with considerable asperity. (See his Books *De Viris illustribus et adversus Helvidium*) Jerom's hypothesis, on the contrary, is that James, Joses, Simon, and Judas, were *cousins* of our Lord, being the sons of *Mary*, the wife of *Alpheus* and sister to the Virgin, who is called Μαρια η του Κλωπα (John xix. 25) Dr. B. asserts, after Baronius and others, that James the just, the first bishop of the church at Jerusalem, was the same who is called the *brother of our Lord*, and *the son of Alpheus*.

Concerning *Cleopas* or *Klopas*, there are various opinions both among ancient and modern writers; Hegesippus, as quoted by Euseb. (Hist. Eccl. l. iii. c. ii.) calls him the *brother of Joseph*: Epiphanius on the contrary calls him the *brother of Joachim*, Chrysostom is of the same opinion: others make Cleopas and Alpheus the same person, and Grotius following the *Arabic* version understands by η του Κλωπα the *daughter*, not the *wife*, of Cleopas. Calmet in his comment on John xix. 25. gives it as the most plausible opinion, that Cleopas was husband of that Mary who was *Sister* to the blessed Virgin, and father of *James* the less. Dr. B. thinks that these apparently discordant systems may be harmonized by the following scheme:—



By this hypothesis it would appear that there were two persons of the name of *Cleopas*, one the *brother* of *Joachim*, the other the *brother* of *Joseph*, one the legal father, the other the husband of Mary. Hence James and the others are properly termed the *brethren of our Lord*, being connected with him by a twofold tie of consanguinity,—on their mother's side, and on the side of their putative father. 2. By this hypothesis, the difficulty of regarding these four brothers as the *sons of Joseph*, is quite removed; if this indeed were true, they would not be the sons of Mary του Κλωπα, for Joseph would then have been the husband of the two sisters contrary to the law, Lev. xviii. 18.—Cleopas or Alpheus according to Grotius, and Lucas Brugensis, is the same with Κλωπα (John xix. 25.) who was alive when Christ was crucified: Hence it is improbable that James, Joses, Simon, and Judas, could have been born of his wife by any marriage of her with Joseph. We have already seen, from Hegesippus that the grandchildren of this very *Jude* who was called *our Lord's brother*, were alive in the time of Domitian; he expressly says that "Simon the son of Cleopas who was *Uncle* to our Lord was crucified in the 120th year of his age under the reign of Trajan, when Atticus, of the consular order, was president of Syria." See Euseb. Hist. Eccl. l. iii. c. 32. Simon must therefore have been born before Christ, for Trajan in whose reign he suffered, died A. D. 117 If therefore Joseph had ever married Mary του Κλωπα it must have been before he espoused the mother of our Lord: and then as both these sisters were alive at the crucifixion (John xix. 25.) he must have been illicitly the husband of both at the same time.

Dr. Barrett having thus finished his laborious investigation of this difficult subject, concludes his work, by observing, that his prime object was to prove, by the agreement of the Evangelists, that Christ descended from David by the line of Solomon; that on this subject he has not assumed that the explanation given of one or other of these genealogies is the true one and that the other should be corrected according to

it; but that, in the first place, he has considered the *number of the generations*, and then, by assistance derived from the books of the Old Testament, the rules of sound and temperate criticism, and the collation of MSS., has constructed a genealogical Table of the family of David (vide ante p. 683); having compared with this table the genealogies extant in the Evangelists, he finds that they agree with it, in the main, and consequently that they agree with each other. It cannot be objected against his argument, that he takes for granted what he should have proved, viz. that one or other of the genealogies is true; this he has not asserted, but he infers that both are authentic, from their agreement with that which he has constructed from the best existing authorities: and although he considers the hypothesis of the moderns, which states that Luke sets down the genealogy of Mary, to be the most probable, yet he has not assumed it as true; neither do his conclusions against the hypothesis of Africanus in the second and third sections rest on any such assumption, but solely on the authority of the Old Testament and a collation of MSS., unconnected with any hypothesis whatever.

Dr. B. then recapitulates the substance of his fourth section, in which he has produced such arguments as tend greatly to establish that hypothesis which, we admit with him, bears strong evidence of authenticity; viz. that St. Luke *delivers the genealogy of Mary;* a question of the utmost importance on this difficult subject, and on which Dr. Barrett has certainly cast more light than any of his predecessors.

From the most heartfelt veneration for the uncorrupted oracles of God, and from a sense of duty to the religious public, we have entered more largely into this important question, than we should have done in any case where inferior interests were at stake; and we shall claim credit of our readers to the assurance, that these motives only could have reconciled us to the labour of not only following Dr. B. through his laborious investigation, the substance of which is now before them, but of examining his authorities, referring to his references, and verifying his calculations. It is pleasant to us, however, to avow, that, from this minute examination of the whole, we are satisfied of the general accuracy of all our author's statements, the fair and ingenuous manner in which he has met objections and difficulties, and the success with which he has treated them. That all difficulties on so abstruse a subject are not removed, is no reflection on the critical talents of Dr. Barrett. All subjects of this kind, both in sacred and prophane history, are entangled with difficulties peculiar to themselves, partly through the remoteness of the times to which they re-

fer, and partly through the peculiar *manners* that prevailed in different nations, of reckoning and recording their genealogical successions. We may venture to affirm that similar difficulties, and even greater, are to be found in profane histories of the first importance; the general accuracy and universal authenticity of which, no man who regards his credit will ever call into question.

Dr. B. has certainly proved his main points without recurring to the *discreditable shifts*, which some will adopt, who cut the knots they cannot untie; and because *they* find it impracticable to reconcile certain seeming difficulties in the sacred history, first affect to doubt the authenticity of those histories, and afterwards put forth their criminal hands, and lop off whole branches from the Tree of Life:—a text is too small a portion; difficulties (to them) still remain, another text must follow, and another still, till at last whole chapters are tossed away into the limbo of vanity. Then, to be sure, all is fair and clear; for by this species of criticism any thing may be proved or denied: but God never appointed such a method to discover truth, and sound criticism should hold it disgraceful to resort to it.

We have said that the *peculiar manner* used by some of the Eastern nations in recording their genealogies is one cause of their present obscurity: on this subject the late ingenious Mr. Harmer refers to a case in point which we shall give in his own words:

'Genealogical tables were kept among the Jews with great exactness. Every person of learning however knows, that the great difference in this point between St. Matthew and St. Luke, who have each of them given us a genealogy of our Lord, has greatly embarrassed the curious, and did so early*; but as in other cases what was at first thought an objection against the sacred writer, has turned out in his favour; so doubly will this, when it shall be thoroughly cleared up. Time may perhaps do it: all I would attempt to shew here is, that there has been lately discovered an inscription at Palmyra, which has just the same difficulty. He that clears up the Syrian difficulty will I presume clear up the *Sacred*. To which I would add; that it is to be remembered, that Palmyra was in the neighbourhood of Judea, and the inscriptions that are found there are about the Apostolic age. As to the *inscription* I refer to, Mr. Wood, the ingenious editor of those ruins, observed, that it was more difficult to understand than translate it. This says he will appear by rendering it literally, which is easiest done in Latin, thus: *Senatus populusque Alialamenem, Pani filium, Mocimi nepotem, Æranis pronepotem, Mathæ abnepotem, & Æranem patrem ejus, viros pios & patriæ amicos, et omni modo placentes patriæ patriisque diis, honoris gratia.* Anno 450, *Mense Aprili.*" Our difficulty is, continues he, that Æranes is called the *father* of Alialamenes, who is himself called the

* See Aug. Retract, l. 2. c. 7.

son of Panus, just in the same manner as St. Matthew tells us that *Jacob begat Joseph;* and St. Luke calls Joseph *the son of Heli.* There is something without doubt in these affairs particular to the East, which, however unknown to us, was common to the Jews and the people of Palmyra, and will, when properly explained, be a proof of the authenticity of these genealogies, instead of an objection.

Harmer's Observations.

To several of our readers it will probably appear that Dr. B. has carried his *critical conjectures* too far, particularly in respect of several names which occur in these genealogies. Those only will make this objection, who, from a want of acquaintance with ancient MSS., suppose that those names, as they occur in our present copies, are to be considered as invariably genuine and original. But the specimen we have already given, (pp. 592, 593.) of the different reading of the same name in ancient MSS. will serve to remove this misapprehension. From a very particular acquaintance with this subject, at least, we have sufficient ground to state, that, through the ignorance and carelessness of *transcribers*, innumerable mistakes have been made in ancient *names.* These also have suffered very greatly in their transfusion from one language to another, till at last the original name is almost totally lost. Examples might be multiplied without end; a very few will suffice: the יהושע *yehoshuà* (according to the masoretic punctuation) of the Hebrew Bible, is changed into *Joshua* and *Jesus*, ישעיהו *yeshàyahoo* into *Isaiah* and *Esaias*, אליהו *Eliyahoo* into *Elijah* and *Elias*:—the Persian *Daráb* into *Darius*, *Ardshur* into *Ahasuerus*, *Artachshasta* into *Artaxerxes* and even *Darius*, and יהחנן *yahchanan* into Ιωαννης, *Johannes*, and *John!* Besides, neither the Greeks nor Romans could pronounce either the Hebrew or Persian names; and when engaged in the task of transcribing, they did it according to their own manner of pronunciation. It is notorious that all the Greek and Latin historians have committed innumerable blunders of this kind, in their accounts of foreign nations. St. Jerom loudly complains of the ridicule to which those Christians, who were accustomed only to a Greek or Latin mode of pronunciation, endured continually from the Jews, because they could not pronounce the Hebrew *proper names*, particularly the gutturals: "*solent*, (says he) *irridere nos imperitiæ maximè in aspirationibus & quibusdam cum rasura gulæ litteris proferendis;—si igitur à nobis hæc nominum & linguæ idiomata ut videlicet barbara non ita fuerint expressa ut exprimuntur ab Hebræis, solent cachinnum attollere, et jurare se penitus nescire quod dicimus.*" Com. in Epist. ad. Tit. c. iii. v. 9. This learned father excuses himself and his brethren, on the consideration, that the Hebrews had both *sounds* and *letters*, which were wholly unknown to the Greeks

and Latins; and particularly instances ח *cheth*, and ע *ayin*, the double aspiration of which (as he terms it) the septuagint not being able to express, were obliged to represent by the use of additional *letters, quia cum duplici aspiratione in Græcam linguam transferre non poterant, aliis litteris additis expresserunt*: he adds, that, whereas the Greeks and Romans had only one *s*, the Hebrews had *three*, *Samech* ס *Sade* צ and *Sin* ש, each of which had a different sound. (*ubi supra*). From these examples, the reader will see the indubitable evidence of corruption in many proper names, and the great probability of it in others. That corruptions of this kind have crept into these genealogies, we have the fullest reason to believe; and that Dr. B. has corrected several by the Hebrew text, and the help of MSS. we have observed with pleasure. It is true, he has in some cases been compelled to venture on such conjectural criticism, as we think should be the *dernier resort*, wherever the sacred writings are concerned: but this has been used with so much judgement, and so sparing a hand, that we have often had reason to applaud, and seldom room to censure.

At the conclusion of this volume, thirty one pages are occupied with *various readings*, extracted from those parts of the *Codex Montfortianus* which have not hitherto been collated. These we can only mention, having already extended the critique far beyond our ordinary limits. The various readings are collated with the text of *Wetstein's* edition, and seem to be extracted with great fidelity and correctness. The collation is continued from Romans ii. 1. to the end of the New Testament, taking in, at the end of Hebrews, the xxii.—xxviii chapters, inclusive, of the Acts of the Apostles.

Art. V. *An Essay on the Principles of Human Action:* being an argument in favour of the Natural Disinterestedness of the Human Mind. To which are added some remarks on the Systems of Hartley and Helvetius. 8vo. pp. 263. Price 5s. Johnson.

THIS volume comes before us very abruptly. Without preface, dedication, introduction, or advertisement; without table or index, without chapters or sections, and without the Author's name, it would seem to pay a high compliment to our candour, or else to intimate a surprising consciousness of intrinsic merit.

Unhappily too, the commencement of the work is so perplexed and indefinite, that many a reader will be repelled by the difficulty which he finds in understanding it. He seems to be plunged suddenly into a "palpable obscure," without bottom, without light, and must fight his way onward, like the Archfiend through Chaos, without even an acquaintance with the advantage which is to remunerate his toils. At the distance of half through the volume, he finds something like *Terra-Firma*, occupied by Hartley and Helvetius, and from which his conductor endea-

vours with much dexterity to dispossess them. In order to understand at all the way along which he has been conducted, he must retrace his own steps, and set out afresh.

The proper object of the piece may be best expressed in the author's words.

—'To shew that the human mind is disinterested, or that it is naturally interested in the welfare of others in the same way, and from the same direct motives by which we are impelled to the pursuit of our own interest. The objects in which the mind is interested may be either past, or present, or future. These last alone can be the objects of rational or voluntary pursuit; for neither the past nor present can be altered for the better or worse by any effort of the will. It is only from the interest excited in him by future objects that man becomes a moral agent, or is denominated selfish or the contrary, according to the manner in which he is affected by what relates to his own future interest or that of others. I propose then to shew that the mind is naturally interested in its own welfare in a peculiar mechanical manner, only as far as it relates to its past or present impressions. I have an interest in my own actual feelings or impressions by means of consciousness, and in my past feelings by means of memory; which I cannot have in the past or present feelings of others, because these faculties can only be exerted upon those things which immediately and properly affect myself. As an affair of sensation or memory, I can feel no interest in any thing but what relates to myself in the strictest sense. But this distinction does not apply to future objects, or to those impressions which determine my voluntary actions. I have not the same sort of exclusive or mechanical self-interest in my future being or welfare, because I have no distinct faculty giving me a direct present interest in my future sensations, and none at all in those of others. The imagination, by means of which alone I can anticipate future objects or be interested in them, must carry me out of myself into the feelings of others by one and the same process by which I am thrown forward as it were into my future being and interested in it. I could not love myself if I were not capable of loving others. *Self love*, used in this sense, is, in its fundamental principle, the same with *disinterested benevolence*.'

That principle of human action to which the author has here obscurely referred, is certainly one of the most mysterious, yet most obvious and customary facts, in our mental constitution. Every man cares for the happiness of the future being that he calls *himself*, yet few persons discover any thing mysterious in this concern, and fewer still discover a reasonable mode of explaining it. Our view of the subject leads us to object decidedly against such an idea as the "*natural* disinterestedness" of man; because we suppose his concern for himself, as well as for others, to be formed upon him, in a certain sense, by the mental discipline through which he passes. As there is little providence, so there is little benevolence, in the mere savage.

But howsoever benevolence may have grown into a principle of action, we shall not object to calling it, on *some occasions*, disinterested. *On some occasions*, it must be remembered,

while this book is under perusal; for the author is very sparing of his distinctions, and we apprehend much too charitable in his notions of human nature. The reader must have observed that he states "self-love in its fundamental principle, to be the same with disinterested benevolence." Evidently, then, benevolence is the same with self-love; it is so, likewise, in another sense than our author's, for we apprehend both to be much more instinctive and involuntary than he describes them. It is the instinct of habit, which is therefore, philosophically, "a second nature." But whatever action is performed without any *design* to procure advantage to the agent, may with sufficient propriety be called disinterested, notwithstanding it may originate, from the peculiar mechanism of the mind, in the same system of motives which stimulates us to most exertions for our individual benefit. It is truly said of the most amiable characters, that their happiness consists in doing good, which is quite consistent with an exclusion of all selfish views from the *contemplation* of the mind: the *object* of such a person is clearly and simply to do good, but that which unconsciously stimulates him to it on all occasions, is, as it seems to us, the habit of finding his happiness in benevolent actions. It is observable, that those who feel the most concern for others, are the most indifferent to their own interest; and the contrary: both find their happiness in their several pursuits, and the habit of finding it is to each a principle of action; but the diversity of the objects they pursue, properly constitutes the one, disinterestedly benevolent, and the other selfish, the latter a child of Belial, the former something more than man. We wish that specimens of this better kind were oftener to be met with, and that our author had been aware how unfrequently their governing principle is found, to any considerable degree, in general society.

We would remark it as an important fact, that some single, and we deem it supernatural operation on the human mind, may entirely reverse the whole system of principles. Of this *Saul* the persecutor was a noble example, and it needs not be told how many have in this respect resembled him. In the latter period of his life, he was a model of disinterested benevolence; his principles were changed, he had, agreeably with our statement, "a new nature" given him, which change is boldly, yet most accurately expressed, by the word *regeneration*. The author of this work would have avoided frequent mistakes, if he had paid due attention to the book from which we profess to derive *our* philosophy.

We cannot enter at length into this discussion; the work would afford us plentiful occasion for comment, and sometimes for controversy; but we must leave it to the inspection and consideration of the reader. Our task, otherwise, would be

troublesome as well as long, from the extreme ambiguity and involution of the author's style. His sentences and paragraphs are most wearisomely protracted, running on page after page, and sheet after sheet, without giving us any indication of method in the writer's thoughts, or in many cases any consoling perception that we may make some advance toward attaining the object he proposes. When we travel, we admire the removal of the woods and wildernesses from the face of our country, and the invention of high roads and mile-stones.

We subjoin a specimen of very indistinct, and in some measure we think, mistaken disquisition.

'The whole of Hartley's system is founded on what seems an entirely gratuitous supposition, viz. the imaginary communication of our ideas to particular places in the brain, to correspond not only with the relations of external objects, but with the order of time. This supposition can never be reconciled with the inference mentioned above, (to go no farther) that thought is communicated to every part of the thinking substance by an immediate and uniform impulse. For though we should suppose that it is communicated in one manner to what may be called its *primary seat*, and in a different manner over the rest of the brain, yet we shall still be as much at a loss as ever to shew a reason why its primary action should always excite the associated or contiguous ideas, while its indirect or secondary action has no power at all to excite any of the ideas, with the spheres of which it necessarily comes in contact in its general diffusion over the whole brain, that is by its simple impulse.' p. 161.

'Association is an habitual relation between continuations of the same ideas which act upon one another in a certain manner simply because the original impressions were excited together. Let *A B C* represent any associated impressions. Let *a b c* be the ideas left in the mind by these impressions, and then let *A M N* represent a repetition of *A* in conjunction with a different set of objects. Now *a* the idea of *A* when excited, will excite *b c* or the ideas of *B C* by association, but *A* as part of the sensible impression *A M N* cannot excite *b c* by association because it has never been associated with *B C*, because it is not, like *a*, the production of the former impression *A*, but an entirely new impression made from without totally unconnected with the first. I understand then from the nature of association how *a* will excite *b c*, but not how *A* excites *a*.' p. 185.

A considerable portion of the book, however, is much more perspicuous.

The following objection and answer will shew how the author, and those from whom he differs, approximate; a little good management by some mutual friend, one would think, and a little reciprocal concession and dereliction of system, might have brought them still nearer.

'There is another objection, (he observes) to the disinterested hypothesis which was long ago stated by Hobbes, Rochefoucault, and the author of the Fable of the Bees, and has been since adopted and glossed over by Helvetius. It is pretended that in wishing to relieve the distresses of

others we only wish to remove the uneasiness which pity creates in our own minds, that all our actions are necessarily selfish, as they all arise from some feeling of pleasure or pain existing in the mind of the individual, and that whether we intend our own good or that of others, the immediate gratification connected with any object is the sole motive which determines us in the pursuit of it.

'First, (he replies) this objection does not at all affect the question in dispute. For if it is allowed that the idea of the pleasures and the pains of others excites an immediate interest in the mind, if we feel sorrow and anxiety for their imaginary distresses exactly in the same way that we do for our own, and are impelled to action by the same motives, whether the action has for its object our own good or that of others, the nature of man as a voluntary agent must be the same, the effect and the principle impelling him must be the same, whether we call this principle self-love or benevolence, or whatever refinements we may introduce into our manner of explaining it.'

After tracing this argument through various branches which our limits will not permit us to introduce, the author concludes his paragraph with the following words.

'Self-love used in the sense which the above objection implies, must therefore mean something very different from an exclusive principle of deliberate, calculating selfishness, which must render us indifferent to every thing but [our] own advantage, or from the love of physical pleasure and aversion to physical pain, which would produce no interest in any but sensible impressions.'

He then proceeds as follows.

'Supposing therefore that our most generous feelings and actions were equivocal, the object only bearing a shew of disinterestedness, the motive being always selfish, this would be no reason for rejecting the common use of the term *disinterested benevolence*, which expresses nothing more than an immediate reference of our actions to the good of others, as self-love expresses a conscious reference of them to our own good, as means to an end. This is the proper meaning of the terms. If there is any impropriety in the one, the other must be equally objectionable, the same fallacy lurks under both.'

From this part of his book, the author follows up an examination of the term *self-love*, placing it in a variety of lights, and investigating it with a degree of acuteness, which fully justify us in recommending it to the consideration of our well-instructed readers. The lines of demarcation, which, in practice, divide benevolence from selfishness, he often displays with much precision. But the subject precludes the possibility of extending general rules to all cases: like light and darkness the benevolent and selfish emotions are quite opposite, when considered in their respective zeniths; while, in approaching each other, they lose themselves in dubious twilight, by tints which elude our keenest discrimination.

It may be necessary to give another example of this author's reasoning; which will show he mixes sophistry with sound sense, and lays himself open, in the hurry of debate, to the exceptions of an opponent.

'We do not on every occasion blindly consult the interest of the moment, there is no instinctive unerring bias to our own good, controuling all other impulses, and guiding them to its own purposes. It is not true that in giving way to the feelings either of sympathy or rational self interest (by one or other of which feelings my actions are constantly governed) I always yield to that impulse which is accompanied with most pleasure at the time. It is true that I yield to the strongest inclination, but not that my strongest inclination is to pleasure. The idea of the relief I may afford to a person in extreme distress is not necessarily accompanied by a correspondent degree of pleasurable sensation to counterbalance the painful feeling his immediate distress occasions in my mind. It is certain that sometimes the one and sometimes the other may prevail without altering my purpose in the least; I am held to my purpose by the Idea (which I cannot get rid of) of what another suffers, and that [it] is in my power to alleviate his sufferings, not that that Idea is always the most agreeable contemplation I could have. The mind is often haunted by painful images and recollections, not that we court their company, but that we cannot shake them off, even though we strive to do it. Why does a woman of the town always turn round to look at another finer than herself? Why does the envious man torment himself by dwelling on the advantages of his rival? Not from the pleasure it affords him. Why then should it be maintained that the feelings of compassion, generosity, &c. cannot possibly actuate the mind, but because and in as far as they contribute to our own satisfaction? Those who willingly perform the most painful duties of friendship or humanity do not do this from the immediate gratification attending it; it is as easy to turn away from a beggar as to relieve him? and if the mind were not governed by a sense of truth, and of the real consequences of its actions, we should treat the distresses of others with the same sort of feeling as we go to see a tragedy, because we know that the pleasure will be greater than the pain.' &c. &c. 'It is absurd to say that in compassionating the distress of others we are only affected by our own pain or uneasiness, since this very pain arises from our compassion. It is putting the effect before the cause. Before I can be affected by my own pain, I must first be put in pain. If I am affected by, or feel pain and sorrow at an idea existing in my own mind, which idea is neither pain itself nor an idea of my own pain, I wonder in what sense this can be called the love of myself. Again, I am equally at a loss to conceive, how, if the pain which this idea gives me, does not impel me to get rid of it as it gives *me* pain, or as it actually affects myself as a distinct momentary impression, but as it is connected with other ideas, that is, is supposed to affect another, how I say can this be considered as the effect of self-love. The object, effort, or struggle of the mind is not to remove the idea or immediate feeling of pain from the individual or to put a stop to that feeling as it affects his temporary interest, but to produce a disconnection (whatever it may cost him) between certain ideas of other things exist-

ing in his mind, namely the idea of pain and the idea of another person. Self, mere physical self, is entirely forgotten both practically and consciously. My own good is neither the exciting cause nor the immediate result of the feeling by which I am actuated.' pp. 246—249.

The author has intimated p. 246, that the present work developes but a small part of a plan which he has in contemplation. We hope he will take more care in simplifying his style, and endeavour to preserve such a strict logical relation between his sentences, as may enable him to detect and exclude any fallacious argument or erroneous principle. He would find it an advantage to compel himself to draw up an analysis of his performance.

ART. VI. *Remarks on the Operation and Consequences of the Laws for the Recovery of Debts;* in a Series of Letters addressed to the Right Honourable the Earl of Moira, &c. 8vo. pp. 106. price 3s. Budd, 1806.

THIS is not a book designed for lawyers or wrapped up in the obscurity and jargon of the courts; but it treats on subjects of general interest in a manner adapted to popular comprehension. The method is argumentative and convincing; the language is classically correct, and for the most part nervous, animated, and appropriate. The first letter is principally introductory, and explains the motives and the plan of the work.

'I wish,' says the author, 'by a display of the flagrant violation of justice and morality that can be effected under colour of these laws, to enforce the propriety of legislative revision—to demonstrate the necessity of extensive and radical melioration—and to manifest that occasional palliatives "may skin and film the ulcerous part," but can neither purify nor renovate a vitiated and contaminated system.

A candid and dispassionate examination of the facts and observations 'contained in the following letters, will enable every reflecting mind to 'decide, whether these laws are mild, equitable, and efficacious,—framed to 'repress or extinguish fraud, and secure an equitable division of the debtor's 'effects; or whether they are partial, rigorous, and inefficient,—favourable to the fraudulent—oppressive to the honest and unfortunate,—vexatious, nugatory, and expensive to creditors, and calculated to convey the property of the debtor, not to his creditors, but into the pockets of low attornies, sheriffs' officers, tipstaffs, and jailers.'

The second letter is devoted to a historical retrospect of the Roman laws relative to debtors and creditors, and their consequences.

In the next letter, after some excellent and appropriate observations upon the commercial situation of this country, and the vitality which it derives from credit, we are told, that

'By the practice of the common law, a plaintiff was formerly compelled to produce two sufficient sureties, to testify that he had at least a probable

cause of action; and those pledges were amerced if he failed to substantiate his claim —A wise provision, which afforded security to the defendant against unjust or trivial actions; and allowed the plaintiff leisure to reflect before he plunged into a tedious and expensive litigation. These pledges to prosecute still remain in form, although the substance has vanished; and the fictitious names of *John Doe* and *Richard Roe*, have long usurped and superseded the use of real, substantial sureties.'

The disuse of this regulation, and the granting of writs upon the simple, unsupported oath of any individual, the most infamous or obscure, has opened an extensive field for oppression, and fraud, for perjury and subornation of perjury. In letter IV. we read with indignation that "the places of vulgar resort contiguous to Serjeant's Inn, are crowded every evening during term, with a horde of miscreants, who are ready for a trifling reward, to swear to any fact which may serve the purposes, or promote the ends, of their employers"; and we have actually been assured in addition, that so systematic is this traffic of iniquity, that these candidates for crime are regimented by badges, and scheduled in regular gradation of price. Can such abominations exist in the very core of the courts?

The temptations and opportunities afforded to the malignant oppressor and the crafty swindler, by the facility of illegal arrests, are forcibly exposed, and the inconsistency as well as injustice of delegating to either a real or a fictitious creditor, a power of arbitrary and uncontroulable imprisonment, during many months, which the constitution has not even intrusted to the Ministers or council of the Sovereign, is delineated and censured with great force and energy.

To illustrate this position, the author states a case in which any person unable to procure bail "may be incarcerated from the month of August until July in the following year, for an unjust demand, on the solitary unsupported oath of an unprincipled miscreant." The legal remedies against such offences are stated to be out of the reach of persons, whose little property has become still less, by the expence and ruin of a fraudulent imprisonment.

The same letter likewise expatiates on the abuses that have crept into actions of trover, and the rapacious contrivances and combined artifices of discounting bailiffs and money-lending attornies, with illustrative instances and anecdotes.

In letter V, a species of iniquity is exposed, by which the fraudulent *debtor* may be "protected from the legal process,"—that is, the custom of procuring hired bail; or,

'inducing by a stipulated reward, two indigent insolvent persons to swear that they are possessed of property to a considerable amount. The public will reluctantly believe, that this flagitious practice is systematically organised; and that many low attornies, and desperate, needy, miscreants,

derive a regular and considerable subsistence from this source of perjury, immorality, and injustice. This custom is openly and daringly continued, and p rsons may now be bailed for any amount if they will agree to the stipulated exaction of the attorney, who previously makes his own private agreement with the persons that purpose to become bail!"

The next letter explains other methods by which the honest creditor may be kept at bay or eluded, through the tedious sinuosities of sham pleas, false demurrers, bills in chancery, and writs of error. If he is not tired out or ruined in the pursuit, he is at length remitted to the barren and inefficient privilege of confining the person of his debtor to the walls, or the precincts, of a prison. In this letter likewise we have a detail of injury, injustice, and extortion, practised by a villainous attorney upon a foreigner, under the pretence of legal process, that makes the blood to curdle.

Letter VII. relates to proceedings against prisoners, the extortions to which they are exposed, and the abuses arising from the accumulation of exorbitant fees on all occasions.

The last letter contains a general summary of the arguments used, and some hints toward forming a system more operative in respect of creditors, and more lenient toward honourable debtors: but the writer very properly abstains from large details on this subject, referring it to the cognizance and wisdom of government.

He presents some forcible comparative remarks on the treatment of debtors and of malefactors. He refers to the diabolical case of Col. Passingham, in which the heaviest possible punishment incurred, was imprisonment for three years; "hundreds of persons, it is added, have been incarcerated for a longer period for trifling debts."

Our intelligent author is by no means singular in his views of the Law of Debtor and Creditor in this country. The principal grievance to which the law affords an express sanction, is thus distinctly reprobated by the eloquent Burke. "Every idea of judicial order is inverted by the procedure. If the insolvency be no crime, why is it punished with arbitrary imprisonment? If it be a crime, why is it delivered into private hands, to pardon without discretion, or to punish without mercy and without measure?"

We are perfectly aware that it is easier to detect imperfections, than to remove them. It is impossible to frame regulations so magically pliable, in any department of jurisprudence, as not to pinch the honest and particularly the incautious, while they suffer the dexterous and unprincipled to escape. The evils lamented arise, not from the injustice of laws, but from their inadequacy, and liability to abuse. The mischief lies deep in the corrupted state of human nature, and the attempt to

redress it, must be made, not at the branches, but at the root. Nevertheless till a great radical melioration of mankind be acknowledged and pursued as the true object of government, partial and remedial measures must in some degree supply the deficiency. No considerate man can doubt, that, in theory, there is much necessity for revising several departments of our juridical system; the frequency of Insolvent Acts is itself a decisive proof; but the difficult question is, how it can be safely and expediently undertaken, and we should regard a satisfactory answer to this question, as one of the primary means of national peace and security. We recommend this publication strongly, as throwing considerable light on a very important subject; and we should rejoice if it not only cautioned the honest against the fraudulent, but engaged the interference of the legislature in the protection of honesty against fraud.

Art. VII. *A Biographical History of England, from the Revolution to the End of George I.'s Reign*; being a Continuation of the Rev. J. Granger's Work: consisting of Characters disposed in different Classes, and adapted to a Methodical Catalogue of engraved British Heads; interspersed with a Variety of Anecdotes, and Memoirs of a great Number of Persons, not to be found in any other Biographical Work. The Materials being supplied by the Manuscripts left by Mr. Granger, and the Collections of the Editor, the Rev. Mark Noble, F.A.S. &c. &c. Rector of Barming, in Kent, and Domestic Chaplain to the Earl of Leicester, 3 vols. 8vo. pp. 1370. Price *1l. 7s.* Richardson, 1806.

"MR. Granger's Biographical History of England," said Dr. Johnson, "is one of the most entertaining books in the English language," and for ourselves, we must acknowledge, that many a time when we have had occasion to consult our Granger, on a particular subject, we have been tempted to prolong our perusal to the end of the volume. "Mr. Granger was indeed," as Mr. Noble says, "really enamoured of his subject: he wrote of it *con amore*, and with a felicity of selection, and a conciseness of expression, which it is much easier to admire than to imitate." That worthy gentleman also maintained a correspondence among his friends, directed to the promotion of his design; and thought no trouble too great which contributed to the attainment of his object. But Mr. Granger died before he had completed an undertaking so extensive, as that of giving some account of the *almost* innumerable Characters which these kingdoms have produced, whose effigies on some account or other have been published to the world. His papers were committed to the care of Mr. Noble, who has employed them to advantage in the work before us; and who has added to his reputation, already considerable as an antiquary, by this instance of his

industry and intelligence. He presents us, at this time, with those portraits which belong to the reign of William and Mary, of Anne, and of George I. The volumes are well intitled to general commendation; they contain a mass of information for which we return the author our thanks: especially, as most men of letters would have been startled at the labour and perseverance required by the undertaking, and would have thrown it aside, probably with the scornful designation of "drudgery." But the poet well observes, that,

> 'The labour we delight in physics pain."

And when the mind has a natural bias toward an object, the labour of the head, the hands, or the feet, all of which must have been exercised at times in the progress of this work, is continued with a vigour, which surmounts the greatest obstacles, almost without a consciousness of extraordinary effort.

When we open these volumes, we can hardly help repeating the verses in which Tickell commemorates

> 'Proud names, who once the reins of empire held;
> In arms who triumph'd; or in arts excell'd;
> Chiefs, graced with scars, and prodigal of blood;
> Stern patriots, who for sacred freedom stood;
> Just men, by whom impartial laws were given;
> And saints who taught, and led, the way to heaven.

They contain a long list of worthies, to whom we are indebted for many of our most valuable privileges, and much of our most substantial happiness. Nor let those humble artizans be forgotten, to whom we owe many branches of commerce, which they first opened, at no small risque, and many operations in manufacture, of which we are now enjoying the benefit.

Mr. Noble has incorporated into these volumes whatever assistance Mr. Granger's papers afforded him: he has also availed himself of the judicious classification of his predecessor; and places, first the royal family, then the dignitaries of the state, &c. till he descends to those individuals, happy or unhappy, who have rendered themselves famous by some incident in the course of their lives, or perhaps at the termination of it.

To such of our readers as may not be familiar with the subject, we shall describe these volumes, as comprising a Catalogue of all the engraved portraits of eminent persons, of either sex, that are known to have been published; with such descriptive notices as may serve to identify them. Of some persons the list includes twenty or thirty; of others only *one* is extant. Different periods of life, different degrees of dig-

nity, different occurrences (usually public) often distinguish the same person in the series of his portraits, and give a value to those which, by marking certain events, become *historical*. Sometimes, also, information is recorded on a plate, or alluded to in an emblem, which is not noticed by public history; and this, with the rarity of impression, merit of execution, or other circumstance, communicates an importance in the eye of a collector, which is well understood by the initiated. To the list of portraits is subjoined, a sketch of the life and character of the party; with such observations as have occurred to the writer, not forgetting the introduction of such anecdotes as contribute to illustrate or enliven the subject, and to perfect our national history. On this department, and especially on the skill and impartiality of its execution, depends the merit of such a publication.

The difficulty of tracing anecdotes, which are current enough, to their source, and determining their authority, is much greater than a cursory reader would imagine, and we well know that Mr. Noble must have rejected many, apparently authentic till investigated for the purpose of verification. We shall even admit that our own remarks, though derived as we think from respectable sources, ought not to be considered as undeniable on a question of fact; though we might answer for our own fidelity and that of our immediate authorities.

Certainly, therefore, it will not be expected from us, that we should have so accurately examined every article in a work like the present, as even to judge of its correctness. Mr. N. has availed himself of Mr. Bromley's Catalogue; and on that, with his own assiduity, we doubt not, the reader may safely depend. We copy one entire article, as a sample of the book.

'JOHN SOMERS, Lord Somers, *in the Kit-Cat club, mez. Kneller p. J. Faber sc.* 1733.

'JOHN SOMERS, Lord Somers, 8vo *mez. W. Faithorne, jun. sc.*

'JOHN SOMERS, Lord Somers, *in Birch's "Lives," Kneller p. Houbraken sc.*

'JOHN SOMERS, Lord Somers, *a head etched, fol. Pond sc.*

'JOHN SOMERS, Lord Somers, *Kneller p. J. Simon sc.*

'JOHN SOMERS, Lord Somers, *Kneller p. Smith sc.*

'JOHN SOMERS, Lord Somers, *mez. J. Richardson p.* 1713, *Smith sc.* 1713.

'JOHN SOMERS, Lord Somers, *large fol. Kneller p. C. Virtue sc.*

'JOHN SOMERS, Lord Somers, *large fol Kneller p. R. White sc.* 1693.

'JOHN SOMERS, Lord Somers, *in the print at the "Bishop's Counsel."* Per. vi. Class 5. *Bromley.*

'JOHN SOMERS, Lord Somers, *in the print of the "Lord Justices."* Per. vi. Class 2 *Bromley.*

'John Somers, who rose afterwards to such eminence, was only the son of an attorney at Worcester: possessing great abilities, his father sent

him to Trinity College, Oxford, and thence to the Middle Temple. He seemed more inclined to study the *belles lettres* than the law. At thirty he was well known as a special pleader; and he had acquired some notice by his poetry. His patrons were Sir Francis Winnington, the solicitor-general, and the Duke of Shrewsbury, to whom both he and his father had been stewards. Taking the side of liberty against the attacks of it in the end of Charles II's, and during the whole of James II's reign, he could expect no promotion in his profession. He answered Charles II's Declaration in 1681. His great powers were first called forth to *plead* for the *seven Bishops*, emphatically called the *seven golden candlesticks*. He shone with such lustre, that in the Convention Parliament he was returned for his native city. His eloquence charmed the senate, and directed them in the settlement of a monarchy founded upon religious and civil liberty; a blessing which has raised England to a degree of grandeur she could never have otherwise possessed. William made him, May 9, 1689, solicitor-general, knighted him, appointed him, May 2, 1692, attorney-general, and March 14, 1693, gave him the great seal, with the office of lord-keeper; and in 1697, he was, much against his inclination, ennobled by the title of Lord Somers, baron of Evesham in the county of Worcester, and constituted lord high chancellor of England. Never had so much dignity been displayed, never such a complication of endowments centered in one person, as now presided in the court of Chancery. He was a prodigy. In the city he only asked for William, and the money was had. The laws of England were known by him; and he was not ignorant of those of Greece, Rome, or modern kingdoms. Foreign ambassadors, noblemen, and strangers saw in an individual of private birth, unused to courts, the manners of the most finished courtier: professional men of all kinds found in him, for he admitted them to his table, an adept in that science they had spent their lives in studying. Eloquence was natural to him, yet his eloquence was so regulated, that it made plain things more plain, and complicated ones easy. His arguments were called "geometrical stairs," supporting each other. He was the truest patriot and sincerest of all William's ministers. Somers, an individual without a single connection to guard him, disliked by the tories, envied by the whigs, feared by the bad of both parties, an obstacle to the ambitious, felt what an angel would have experienced, the united attack of opposite interests to get him removed. The House of Commons, to their eternal shame, impeached him. He flashed conviction of his innocence, as well about the pirate Kid, as in the removal of some from the commission of the peace. It sensibly affected his health: waiting upon William when his illness permitted, the king asked him for the seals, he wished them to be resigned; this the chancellor humbly refused, judiciously saying it was owning guilt, but he would deliver them when ordered. Jersey was sent, and to his hands they were committed, after having been held for seven years with unsullied reputation. William lamented his being driven to ask for them; for of all, Somers was the ablest, most respectful, and firmest of his friends. The violent, not content with his dismissal in 1700, impeached him in the following year, respecting the partition treaty, and again brought in the matter of Kid by way of a rider. The firmness of the Lords defeated the violence of the Commons. When heard at the bar, not a particle of guilt could be deduced from a single circumstance. The Commons had

nothing to alledge, the Peers therefore acquitted him. Queen Anne made him president of the council in 1708; a situation he held with his accustomed dignity, until his dismissal in 1710, at the change of the ministry. He retired with a reputation the greater for its trials—but what is sense the most luminous? Somers, the constellation of Britain, died an idiot, a friendly stroke of apoplexy destroyed that frame, April 26, 1716, which had lost the mind long before. Unmarried, his honours died with him. His gentleness was equal to all his other great qualities. He took it with him into Chancery; it accompanied him whithersoever he went, so that he ought not to have had a single personal enemy, as he had been so to none. Alluding to the corruptions in William's court, Lord Orford judiciously remarks, that he was "a chapel in a place where every other room is prophaned." Had this enlightened statesman's opinion been followed, England would have saved a million sterling at the coinage of the silver; had his bill for purifying the courts at law been suffered to have passed unaltered by the Commons, the underlings of the law would not have wanted a Kenyon to have scourged them. Most unfortunately the MSS. of this able statesman and lawyer, contained in more than sixty folio volumes, were destroyed in 1752 by a fire in Lincoln's-Inn; the few left were published by Lord Hardwick, in two volumes 4to. See a catalogue of his publications in Lord Orford's works. He was the early patron of Mr. Addison, who expresses his gratitude with great energy. Let private individuals check their ambition, when they see that a Somers could not singly support himself amid wounded pride, ambition and envy. "He had, in a high degree, the passions of "human nature, which he sometimes indulged; but he possessed, in a "much higher, its excellencies and ornaments." In person he was of the middle size, and brown complexion.'

Having thus given a general commendation of the work, with a specimen of its execution, we shall add a few remarks by way of contributing, however slightly, to the correctness of any future edition.

King William III. "His greatest blemish was the massacre at Glencoe:" is it certain that he was *fully informed* of what was intended by the proposers of this atrocity? We strongly doubt it.

There is a portrait of Timothy Cruso by Forster and White, prefixed to his twenty-four Sermons at Pinners Hall, 1699, inscribed Vera effigies Timothei Cruso. Ætat 40. 1697. If this is the same plate as that prefixed to his "discourse on the rich man and Lazarus," should not Mr. N. have copied the inscription in Latin?—if it be a different plate, our notice of it will supply the omission. This volume is not mentioned in Mr. N's. account of Cruso's labours.

The description given by Mr. N. of the French Refugee Clergy, has many particulars in common with what we have lately seen among the Emigrants of that nation. He informs us that there were in the metropolis twenty-two churches, and one hundred preachers;

'They were liberally and deservedly supported by the government—yet it was a curious circumstance, that these people, who had expatriated themselves for religion, were extremely acrimonious against others. The controversy was, it must be confessed, of the greatest moment—*whether they should preach with their hats on or off.* Some thought that the general practice of the Anglican Church should be complied with; but other congregations, when the preacher uncovered his head, exclaimed "Popery," and left him. It did not occur to these stiff Genevians, that it would be indecorous to enter the *palace* with their hats upon their heads.' p. 141.

But these confessors of the principles of the Gospel had virtues of a different kind to recommend them.

'It is to be lamented, that neither tradition or any written documents can furnish a better account of these pious confessors of the true faith, who, under every distressing circumstance of age and penury, the incumbrances of a family, and a total ignorance of our language, had yet resolution enough to abandon their country and connexions, and to venture among a foreign people, and a nation always inimical to that which was endeared to them by a thousand ties, for conscience sake alone, and to be at liberty to worship in the manner their fathers had done, though in a foreign land. It cannot be doubted but that their strict and sober manners, their zealous and constant labours in the service of the church, and the disregard they had shown for the goods of this world, when opposed to their confident hopes of a better, must have had a great influence upon the minds of their fellow-sufferers, and have disposed not only them, but all who were witnesses of their conduct, to become useful and peaceable members of the community, and to create and keep up a strong and steady phalanx, ready to resist every attempt, either of force or fraud, that the enemies of civil and religious liberty might make against them.' pp. 142, 143.

Mr. N. speaks with laudable freedom of the persecuting bigotry of Louis; but his compassion does not extend to his own countrymen, nor his historical justice to the infamous oppressions committed by Charles II. Speaking of a catechism published by the venerable Benjamin Keach, whose chief crime consisted in his being a Baptist, he says "*this subjected him to severe treatment!*" i. e. to fine, imprisonment, and the pillory. Under the article of Sir John Holt, who was Chief Justice of the King's bench, April 17, 1689, where he sat twenty one years, we have the following anecdote.

'The law and justice were never administered with more effect than when he presided in the King's bench, and all their terrors sat on his brow. It happened that a poor old decrepid creature was brought before him as a sinner of great magnitude, "what is her crime?" "Witchcraft." "How is it proved?" "She uses a spell." "Let me see it." A scrap of parchment was handed to him. "How came you by this?" "A young gentleman, my lord, gave it me, to cure my daughter's ague." "Did it cure her?" "O yes, my lord, and many others." "I am glad of it.—Gentlemen of the Jury, when I was young and thoughtless, and out of money, I, and some companions as unthinking as myself, went to

this woman's house, then a public one, we had no money to pay our reckoning, I hit upon a stratagem to get off scot free. On seeing her daughter ill, I pretended I had a spell to cure her; I wrote the classic line you see, so that if any one is punishable it is me, not the poor woman the prisoner." She was acquitted by the Jury, and rewarded by the chief justice.' pp. 164—165.

We shall parallel this anecdote by another of Sir John Powel, who was also a judge in the fascinating days of witchcraft.

'Jane Wenham was tried for witchcraft before him; her adversaries swore she could fly: "Prisoner, can you fly?" "Yes, my lord." "Well then you may; there is no law against flying." She lost her character, but saved her life, for he would not convict even by confession.' p. 168

Mr. N. is very favourable to the memory of queen Anne; we believe that, had she lived, the house of Brunswick would not have found such easy access to the throne as it did. That this queen had many virtues we readily allow; but either the Sovereign, or her ministry, certainly had some views of conferring the succession on her brother, notwithstanding he had been educated in the Catholic faith.

These volumes present a melancholy list of failings, even in the most exalted ranks of life; licentiousness pollutes one, avarice degrades another, pride exposes another to contempt; in proof of this last position we need only appeal to the incidents related of Charles Seymour, whose memory has descended to us with the epithet of "the proud duke of Somerset."

'He seemed little less in his conduct than if vested with regal honours. His servants obeyed by signs. The country roads were cleared, that he might pass without obstruction or observation. "Go out of the way," says an attendant to a countryman, who was driving a hog. "Why?" said the boor. "Because my lord duke is coming, and he does not like to be looked upon" The man enraged, seizing the hog by his ears, held him up to the window exclaiming, "I *will* see him *and my pig shall see him too.*"

Instead of *see*, the countryman is generally said to have used the provincial word *gloar*, (stare.)

'The Duchess Charlotte (a Finch) once familiarly tapped him on the shoulder with her fan, he turned round, and, with an indignant sour countenance, said, "My first Duchess was a Percy, and she never took such a liberty." His children obeyed his mandates with profound respect. The two youngest daughters had used to stand and watch, alternately, while he slept in an afternoon. Lady Charlotte, being tired, sat down. The duke waked, and displeased, declared he would make her remember her want of decorum. By his will he left her 20,000*l.* less than her sister. The pleasant Sir James Delaval laid a wager of 1000*l.* that he would make the duke give him precedency; but that was judged impossible, for his Grace was all eyes and ears upon such occasions. Delaval, however, having one

day obtained information of the precise time when the duke was to pass a narrow part of the road, in his way to town, stationed himself there, in a coach, emblazoned, for the day, with the arms, and surrounded by many servants in the livery of the Head of the House of Howard, who called out, when Somerset appeared, "The Duke of Norfolk!" The former, fearful of committing a breach of etiquette, hurried his postillion under a hedge, where he was no sooner safely fixed than Delaval passed; who, leaning out of the carriage window, bowed with a familiar air, and wished his Grace "a good morning." He indignantly exclaimed, "Is it you, Sir James? I thought it had been the Duke of Norfolk." The wager, thus fairly won, was paid, and the town made merry with the stratagem to gain it.'

We remember to have been told that this Duke required his tradesmen to meet him on his arrival at any of his residences; and that he has been seen to enter the town, with a numerous attendance of horsemen, reaching a whole street's length.

Add to the article Matthew Prior, that we have been told by a lady who knew Prior's *Chloe*, that the incident of the *Rose-bud* was an actual occurrence.

To his article of Daniel Burgess, Mr. N. might have added, that Queen Anne came now and then to hear him; and he ought to have referred to the allusions to him and his manner of preaching, which are given in the Spectator, and witnessed by "my friend Obadiah Greenhat."

To his history of Mr. Sturt's Common Prayer-book engraved on silver plates, Mr. N. might have added that the work on its publication did not *sell*; poor Sturt being seriously alarmed took many advices as to what could be done? It was at length determined to take off a number of copies *privately*, then to cut the plates *publicly*; after this, the hoarded copies being brought out stealthily one by one as particular favours, fetched greater prices. Such are the attractions and tricks in the world of Connoisseurs!

Under the article of Ralph Snow, the writing master, to whom Mr. N. has not done more than justice, we have some account of Baskerville, the famous printer of Birmingham.

'Baskerville was in the habit of receiving the finest specimens of writing from the most eminent masters; which were handsomely framed and glazed, and made pleasing ornaments to one of his apartments.

'Always inquisitive, I have obtained the following particulars respecting Baskerville. He was footman, I think, to a clergyman of King's Norton, near Birmingham, who used to make him instruct the poor youths of his parish in writing; as an old woman, near him, did to read. Leaving this place, he went to Birmingham: there, in a little court or yard near High-town, he taught writing and accounts: and when Mr. Taylor commenced the japanning or painting of snuff-boxes, he (Baskerville,) followed his example but dealt more in tea-waiters, and thus gained a large fortune before he began printing. I have very often been with my father at his house, and found him ever a most profane wretch, and ignorant of literature to a wonderful degree. I have seen many of his letters, which like

his will, were not written grammatically: nor could he even spell well. In person he was a shrivelled old coxcomb. His favourite dress was green, edged with narrow gold lace; a scarlet waistcoat, with a very broad gold lace; and a small round hat, likewise edged with gold lace. His wife was all that affectation can describe. She lived in adultery with him many years. She was originally a servant. Such a pair are rarely met with. He had wit; but it was always at the expence of religion and decency, particularly if in company with the clergy. I have often thought here was much similarity in his person to Voltaire, whose sentiments he was ever retailing. The "Biographia Britannica" has made several mistakes relative to Baskerville.'

We believe that, without any libel on Baskerville's memory, we may say, that he obtained his knowledge of Mr. Taylor's cheap yet elegant varnish for snuff boxes, which was his secret, by a *tour d'addresse*. Conjecturing on a certain day that Mr. Taylor's attention was directed to this subject, he followed him to every place and shop where he went; and ordered precisely the same species, quantity, and quality of articles as Mr. T. had done: Thus obtaining a knowledge not only of the ingredients but of their proportion. Baskerville was not the only type-founder who had recourse to writing masters, &c. for opinion on his art. The elder Caslon used frequently to make one of a company of engravers, printers, &c. which met weekly where George Bickham the famous writing Engraver, Seale, of the same profession, Ellis his disciple, Palmer his disciple and son-in-law, the elder Basire, and other artists were associates. To the criticisms of these men of skill, and to Bland, Snell, and Snow, writing masters, Caslon submitted his intended specimens of new types: the consequence of this combination of judgement was such a rapid and continued improvement in the forms of his letters, as gave a superiority to his foundry, of which it yet feels the benefit, and which has extended its reputation over Europe. Thus did Caslon, originally a Carpenter, export types to that very country (Holland) from which England had previously been supplied.

"Whipping Tom," p. 397. of whom Mr. N. pleads ignorance, was probably the leader, or supposed leader of the famous Mohawks or Hawkubites, who were understood to amuse themselves with whipping such naughty ladies as were caught in the streets of London after night-fall: whether this was a contrivance *in terrorem*, promoted by all good husbands, in order to prevent their wives from gadding abroad at unseemly hours, or whether it *originated* in political motives, we cannot say: but it is sufficiently understood that Prince Eugene wished to direct this circumstance to the advantage of his friends, and that a proclamation was issued against such misdemeanors. Whipping Tom, was, if reviewers may be allowed to quote a grandmother as authority, the *first* of this kind of gentry. Mr. N's. note, p. 402. refers to this subject

'It is evident that Mr. Granger thought Eugene was a Mohawk leader. It is certain, that at this time a proclamation was issued against the Hawkabites. The tories accused the whigs of being Hawkabites, the whigs denied there were such wretches. Viscount Hinchingbrooke, a youth, was tried for going armed to take up any he should meet with: he had been solicited to it by a peace-officer. His lordship was in the army. He and the constable were arraigned, and tried as disturbers of the public peace, though they went to keep it, by seizing Mohawks. They were acquitted, and the Hawkabites were heard of no more.'

Speaking of Thomas Pelham, Duke of Newcastle, Mr. N. says,

'As the Duke of Newcastle seemed to live in a perpetual bustle, bordering on confusion, the world drew unfavourable conclusions as to his capacity; but he had a good share of learning, and his talents for business were considerable.'

A great failing in this statesman was, *the love of his bed in a morning*: he was described by those who best knew him, as having lost an hour in the morning, and *running about all the day afterwards to look for it*. However trifling this may seem at first sight, it became a serious evil to all who had business to do with the Minister, and at length to the Duke himself, who never was *prompt* in his concerns either public or private.

"Theophilus Hastings, Earl of Huntingdon, married Selina, who was the ardent patroness of methodism, and may be said to have been the spiritual spouse of the Rev. S. Wesley."—We presume Mr. N. means *John* Wesley. But, in fact, Lady H. was rather the spiritual spouse, if of any one, of the Rev. George Whitfield; who left her Ladyship a legacy of an hundred pounds in testimony of his regard and esteem. Afterwards "Lady Huntingdon's connection" of *Methodists* was essentially distinct from that of the foundry, which was John Wesley's; and which now takes the name exclusively.

We should have been afraid that Mr. N.'s clerical orthodoxy was in some danger, when we met with such a favourable character of "Old Tom Bradbury," as might rather have been expected from a Non. Con.; but Mr. N. has taken pains, by various ill-natured sneers at pious dissenters, to quiet our apprehensions.

'Mr. Bradbury was a dissenting minister, whose meeting-house, in New-street, Shoe-lane, was lawlessly destroyed by Sacheverel's mob. He preached many years in New-court, Carey street Lincoln's Inn Fields, where he was succeeded by Mr. Winter, whose brother, an agent to a regiment, one of his daughters married. Mr Bradbury wrote a number of sermons, and other tracts, too numerous to mention; and was a man of eminent abilities, of real piety, and without bigotry. Mr. Granger

saw a friendly letter from Archbishop Wake to him, which was part of a correspondence between the metropolitan of all England, and the patriarch of the dissenters of the same kingdom. He was rich, and gave his daughter, Mrs. Winter, 6000*l.* and to his other children as liberally. His sermons were tedious to an extreme: eight of which were, on justification by the imputed righteousness of Christ; and sixty-one on the mystery of godliness; but in private he was the social, pleasant companion, and more famed for his mirth, than long harangues. He had a very strong voice, could sing excellently well; and was supposed to sing "The roast beef of [Old] England" better than any other man. He died September 9, 1759, aged 86. Such was "brave old Tom Bradbury, a good preacher, and a facetious companion." It is not the cheerful man that disturbs the state, nor often the rich; but the sour, disappointed, needy man. Bradbury was happy in his temper, rich in the gifts of fortune, and possessed the esteem of a wide circle of friends. A perfect toleration would be an act of prudence as well as humanity; and while the establishment is not invaded, it will always be advantageous; for

> Conscience is a thing, we know,
> Like to a mastiff dog,
> Which, if ty'd up, so fierce will grow,
> He'll bite his very clog.
>
> *Anon. State Poems*, 558.'

Tom Bradbury though a humourist, was a man of sympathy. When his wife began to labour under the pangs of parturition, he would go down on his knees before her, and beg her pardon for sufferings of which he acknowledged himself the *guilty* cause. He loved children; and had always cakes and sweetmeats for the young of his flock; and for other young ones too, to do him justice. It is amusing enough to read his "fourth of November" sermons, *versus* Mills's "thirtieth of January" discourses, in which whatever could be thundered on both sides, was not only preached, but published; politeness and decorum notwithstanding. What does posterity think of such excesses now? It is said, that he was in danger of his life from a gloomy papist, who watched him during service, that he might know him again at a fit opportunity; but was so struck with the sermon, that he soon after confessed his guilt to Mr. Bradbury, and, at length, joined his church. It is certain that he was often troubled by spies: on one occasion, perceiving some of these gentry, he ordered the clerk to sing *a long hymn*, whilst he, in the vestry, composed a discourse, from the words "nay but ye are spies, and to see the nakedness of the land are ye come."

Mr. N. has omitted to mention the print of him, from a picture by Mrs. Mary Grace, prefixed to his works, which were published by his successor, the late Richard Winter, B. D.

In the article of Dr. Woodward, vol. iii. p. 276. Mr. N. should have introduced compassion as part of the Dr.'s character. A design being entertained of *taking him off* on the stage, the wits, his adversaries, employed a player to visit him, under pretence of consulting him on behalf of a sick wife. He described an army of complaints and ailments, in order to move the Dr.'s features for his purpose; after prescribing, the Dr. when offered his fee, refused it, "No," said he, "good man, burthened as you are, no fees from you; come as often as you please, *gratis*." It is to the player's honour, that though he had attained to a perfect mimicry of the Dr.'s person and manner, yet he refused to render such a benefactor ridiculous; and thus the Dr. escaped being made the sport of the public. For many similar acts of benevolence, the world is daily beholden to the art of physic.

Was Harry Carey, p. 407. the author of the famous song of "God save the King"? We believe he was; at least, if the late George Savile Carey was his son. That song has done essential service to the House of Hanover; was it wise to suffer the son of its composer to die in want?

Kidder, the pastry-cook, p. 436. got his money by teaching the notable young ladies of his day, the art of making pies, puffs, and pastry (Mr. N. gives one of his bills in a note). The custom was fashionable to learn of Kidder, and his price for teaching was two guineas, a considerable sum in those days.

Mr. N. closes his volumes with a notice of the dwarfs, whose figures have been immortalized by the graver; such as Matthew Buckinger, English dwarf, Owen Farrell, Dutch dwarf, and Persian dwarf.—"William Butler, our own dwarf, was only two feet and a half high." It should seem as if our nation had paid special regard to dwarfs, for we find it mentioned in the Paston letters, No. XXX. 1470. among other news, (from London apparently) that "ther is comen a newe litell Torke, whyche is a well vysagyd Felawe off the age off XL yer' and he is lower than Maneell by an hanffull and lower than my lytell Tom by the schorderys (shoulders), and more lytell above hys pappe, and he hathe, as he sayde to the Kynge himselffe, iii or iiij sons, chyldr' iche on' off hem as hyghe and asse lykly as the kynge hymselffe, and he is leggyd right i now." This stranger appears to have interested the king and all his court: among Englishmen, attention to wonderments has certainly lost nothing of its influence in its descent to posterity.

These extracts and remarks will put our readers completely into possession of the nature and character of the publica-

tion now before us. Mr. N. has done all that could possibly be expected from a single superintendant. He will naturally find his labours augment as his work proceeds; since the fashion of publishing portraits has increased of late years beyond calculation. We wish him health and spirits to continue his labours, and doubt not but the public in general will be as much gratified with them as we have been, notwithstanding some trivialities, slovenlinesses, and quaintnesses.

We ought to add that a survey of the modes of dress, and the prevailing fashions of our predecessors in taste and elegance, is given at the end of each period: it is well drawn up, and is not the least amusing article in these volumes.

Art. VIII. *Sermons on interesting and important Subjects;* by the Rev. John Wright, M. A. (Cumberland) 8vo. pp. 215. Price 5*s.* Ogle, Hatchard, &c. 1807.

CONCERNING the literary merit of these discourses the author has spoken very modestly; and we shall not probably err, in rating them according to his own estimate. To those who deem some portion of critical exposition, or some effort of the inventive and ratiocinative powers, or some glow of impassioned feeling, in a volume of sermons, essential to its legitimate appearance before the world, we scarcely know how to justify the publication of Mr. Wright's. But that sincere attachment to the doctrines of evangelical truth, and that faithful endeavour to press them on the minds and apply them to the practice of his hearers, which it exemplifies, could not fail to be attended with much beneficial effect; especially if sanctioned by personal merit and appropriate elocution in the preacher. It is rather singular that sermons founded on truly scriptural principles, should be so very barren of references to scripture; beside the advantage of *proving* the opinions advanced, the intersertion of suitable quotations would have relieved the reader, not a little, from the necessity of perceiving two disagreeable qualities in the book, the dryness, and the uniformity. This latter is too commonly predicable, both of the plans, and the general sentiments.

The titles of the sermons are as follow:

I. The decisive change which death makes in the state of men, *Job* xiv. 10. II.—VI. The difference between the righteous and the wicked, *Isa.* iii. 10, 11. VII.—X. Justification only through Christ by faith, with its happy consequence, *Rom.* v. 1. XI. XII. The Great Salvation, *Hebrews* ii. 3. XIII. The indispensable duty of prayer, *Coloss.* iv. 2. We cannot

but think it injudicious to preach so many sermons, on any one text.

Mr. W. is laudably anxious to preserve his flock from self-delusion—a state of mind far more prevalent, and not less to be dreaded, than even hypocrisy. The substance of his warnings is included in the following specimen of his manner.

'What will your profession of a sound faith in the doctrines of the gospel, or the outward regularity of your life avail you, if you are without sound hearts and real outward holiness? The evil spirits in darkness have a speculative faith, for in Scripture we are assured that they believe and tremble. What is faith without a right heart and the works of righteousness? It is nothing. What is your talking about Evangelical doctrines, or about Evangelical preaching, or what is that religious fervor, if religious I may call it, which works only on the natural feelings and passions, while the heart is in the gall of bitterness and the bond of sin; while you can wilfully hurt or injure others, cheat or oppress them, and say all manner of evil of them; and while with your whole souls, you are great and immoderate lovers of present things, and have your affections more on earth than in heaven; your profession of a sound faith in the doctrines of the gospel, or the false and transitory glow of your natural passions and feelings, while you are in such a state, are as nothing, and less than nothing, for they are a most dangerous delusion.

'While you are in such a condition, you will have high hopes and expectations, and will speak very confidentially of your own spiritual state; and you will very openly and without fear, enumerate a variety of what are called religious experiences. While you are in that state, you will have little trouble from Satan, for it is his work and business to keep you there, and to keep you securely there. While you are in that state, you will think that you are in the right way, and will have little trouble from your own hearts. If now you have any regard or concern for your eternal salvation, I entreat you to think of your danger and delusion, and to pray to the Lord for deliverance from your present most blind and infatuated state.'

The frequent and justly severe reprehensions of slander, swearing, and prophaneness, appear to have some local application.

A slight inadvertency of expression in the following passage, renders it liable to exception.

'A self-righteous state is a most dangerous state. It is much easier to persuade an openly base and wicked person, that he is in a bad state, and absolutely needs the Saviour's righteousness for deliverance and salvation, than to persuade a self-righteous person of his bad state, and his great need of Christ's righteousness. It is only the Spirit of the Lord who can bring the self-righteous to a sense of their danger and need of Christ.'

No one, however, can be farther than Mr. Wright, from supposing that "an openly base and wicked person" may be reclaimed *without* the agency of the Divine Spirit.

A similar oversight, in the last sentence of another paragraph, would seem to justify a revengeful feeling.

'In all their afflictions, the saints turn their thoughts to the providence of God. Then they consider that their God is the God of universal providence. Then with joy, they know that all things, and all persons, are under his government and controul. Then they consider, that as the God of providence, he will bring all their sufferings to a happy end, and as a righteous Ruler and Judge, will bring trouble on those that have troubled them.'

It appears that Mr. Wright is a clergyman of the establishment; he manifests, however, a very cordial disposition toward all real Christians.

Art. IX. *A Complete Dictionary of Practical Gardening:* comprehending all the Modern Improvements in the Art; whether in raising of the various Esculent Vegetables, or in the forcing or managing of different Sorts of Fruits and Plants, and that of laying out, ornamenting, and planting, Gardens and Pleasure Grounds: with correct Engravings of the necessary Apparatus, in Buildings and other Contrivances, as well as of the more rare and curious Plants cultivated for Ornament or Variety: from original Drawings by Sydenham Edwards. By Alexander M'Donald, Gardener, 2 vols. 4to. pp. nearly 1100. with 74 plates. Price 3l. 10s. coloured 6l. 6s. Kearsley. 1807.

IT rather surprised us to find the preface to this work commence with such a sentence as this;

'While almost every other department of useful science has been arranged and brought into a more accessible and convenient form, in the shape of a Dictionary, that of Gardening has remained nearly without assistance in this respect.'

The uninitiated reader might easily suppose from this remark, that Mr. Macdonald's was the first attempt, or at least the first respectable attempt, to reduce the principles of gardening into the form of a dictionary. He would learn with astonishment, how frequently, and in how many forms, the laborious work of Miller has been reprinted, and that a new and voluminous edition, with the augmentations of professor Martyn, is at this time in a course of publication. Yet in the body of the work, the author frankly refers on innumerable occasions to Miller's and Martyn's dictionary; from which a large proportion of his performance is obviously derived. We acquit him entirely of any disingenuousness in this affair; and must refer the apparent error to some unaccountable inadvertency.

The proper claims of this compilation to public patronage are truly stated in the title: it forms a medium between the scanty and the very bulky works to which we have alluded: it contains a number of additions from the recent improve-

ments in the art, particularly in the management of fruit trees, the various branches of forcing, and generally in the higher departments of horticulture: the plates, especially, are a great recommendation, in respect both of the beauty and the utility of the work; they represent the subject very distinctly, as indeed most botanical amateurs will expect, when it is stated, that the same artists who execute the embellishments of Curtis's magazine have been employed on this occasion. The author quotes freely from Mr. Forsyth, the chief part of whose observations may be found in these volumes. It seems to have been the design to exclude every subject not strictly horticultural, and that on this account the *uses* of the several plants, medicinal or culinary, are never admitted. A different plan would have prevented a good deal of trouble in references to other books; but it would certainly have enlarged this work very considerably. If some notice had been added of the *history* of particular plants, which may be ascertained in many cases, the interest of the subject would have been increased, without a perceptible addition to the size. So far however as to state the *habitat* of the plant, this has usually been done. The alphabetical series follows the *botanical* name of the *genus*, though the common name is usually inserted with a reference; at the end of the volume also, catalogues of the botanical and vernacular names, and *vice versa*, are appended.

We scarcely know how to select any specimen of this work, as most of the important articles are inconveniently long: we observe none so short, and at the same time possessing so strong an interest in our feelings as the following.

'Saccharum, a genus containing a plant of the tender perennial reed kind.

'It belongs to the class and order *Triandria Digynia*, and ranks in the natural order of *Gramina*.

'The characters are: that the calyx is a two-valved glume, one-flowered: valves oblong-lanceolate, acuminate, erect, concave, equal, awnless, surrounded with a long lanugo at the base: the corolla two-valved, shorter, sharpish, very tender: nectary two-leaved, very small; the stamina have three capillary filaments, the length of the corolla: anthers somewhat oblong; the pistillum is an oblong germ: styles two, feathered: stigmas plumose: there is no pericarpium: corolla invests the seed: the seed single, oblong.

'The species cultivated is *S. officinarum*, Common Sugar-cane.

'It has a jointed root, like that of other sorts of cane or reed: from this arise four, five, or more shoots, proportionable to the age or strength of the root, eight or ten feet high, according to the goodness of the ground: in some moist rich soils, canes have been measured near twenty feet long; but these are not near so good as those of middling growth; abounding in juice, but having little of the essential salt: the canes are

jointed, and these joints are more or less distant, in proportion to the soil: a leaf is placed at each joint, and the base of it embraces the stalk to the next joint above its insertion, before it expands; hence to the point it is three or four feet in length, according to the vigour of the plant; there is a deep whitish furrow or hollow midrib, which is broad and prominent, on the under side; the edges are thin, and armed with small sharp teeth, which are scarcely to be discerned by the naked eye, but will cut the skin of a tender hand, if it be drawn along it: the flowers are produced in pannicles at the top of the stalks; are from two to three feet long, and composed of many spikes nine or ten inches in length, which are again subdivided into smaller spikes: these have long down inclosing the flowers so as to hide them from sight: the seed is oblong-pointed, and ripens in the valves of the flower. It is a native of both the Indies, and the Islands of the South Seas.

'There are three remarkable varieties mentioned by Loureiro, differing in the culm, not in the flower: the White Sugar-cane, with the culm long, white, of a middling size, very sweet, the knots distant; the Red Sugar-cane, with the culm short, thicker, red, very juicy, the knots approximate; the Elephantine Sugar-cane, with the culm very thick, red, long, less sweet, the knots approximate: and there are probably, no others in a plant so much cultivated.

'*Culture* —This plant is capable of being increased by slips or suckers from the root, and by cuttings of the main stalks; but here generally by slips from the bottom; or any side-shoots arising from the stems near the root, having earth raised about the bottom part will soon emit fibres, and be fit for separation: the slips or offsets may be taken off at any season in which they appear fit for the purpose, being careful to detach them with some fibres to each, and plant them separately in pots of rich earth, plunging them in the bark-bed, watering and occasionally shading them till they have got root, retaining them always in the bark bed in the stove, treating them as other exotics of that sort.

'They afford variety among other stove plants.'

Surely the field-culture of this plant should have been described.

The *Rhus radicans*, or Rooting Sumach, possesses some curious qualities.

'Having, in common with ivy, the quality of not rising without the support of a wall, tree, or hedge, it is called in some parts of America Creeping Ivy. It will climb to the top of high trees in woods, the branches every where throwing out fibres that penetrate the trunk. When the stem is cut, it emits a pale brown sap of a disagreeable scent, and so sharp that letters or marks made upon linen with it cannot be got out again, but grow blacker the more it is washed.

'Like Rhus vernix it is poisonous to some persons, but in a less degree. Kalm relates, that of two sisters, one could manage the tree without being affected by its venom, whilst the other felt its exhalations as soon as she came within a yard of it, or even when she stood to leeward of it at a greater distance; that it had not the least effect upon

him, though he had made many experiments upon himself, and once the juice squirted into his eye; but that on another person's hand, which he had covered very thick with it, the skin, a few hours after, became as hard as a piece of tanned leather, and peeled off afterwards in scales.'

We only add a short description of an excellent fruit, one circumstance in which will give it, perhaps, an additional zest, in the ensuing season, with some of our patriotic readers.

'The Golden Pippin is well known; and the French own it to be of English origin. It is almost peculiar to this country; for there are few countries abroad where it succeeds well. It is yellow as gold; the juice is very sweet; the skin (especially where exposed to the sun) is often freckled with dark yellow spots. It is certainly the most antient as well as the most excellent apple that we have. It ripens in October, and keeps through the winter. It has several sub-varieties.'

As far as we have examined the volumes, we have not noticed any considerable omissions, except such as the plan appeared to require. Perhaps the curious discoveries and important cautions of Sir Joseph Banks, relative to the *Barberry, Berberis vulgaris*, as tending to propagate the *rust* in corn, should have been inserted under that article.

Art. X. *The Beneficial Effects of the Christian Temper on Domestic Happiness* 8vo. pp. 91. Price 3s. Hatchard, 1807.

THE useful tract of the Bishop of London, which we lately noticed, (p. 501.) was the origin of this publication: the author regretting

'That, in addition to the able statement of the public benefits of Christianity on the temporal concerns of mankind, the pious prelate had not carried its precepts and beneficial tendency into domestic life; and shewn, how it might be made the source of our private comforts and enjoyments.' pref. p. iii.

He has therefore attempted to supply the defect: he lays no claim to the praise of originality, but "has merely endeavoured to place in a clear and interesting point of view, certain Christian duties which he has reason to believe are not very generally practised."

We think the objection to Dr. Porteus's tract completely groundless, as the nature of the two works is extremely diverse; the present publication regards, not the actual effects of Christianity, but its tendency, and the duties which it teaches and enjoins. This plan is pursued, through several chapters, into all the social relations; and the style of execution discovers that the author is a sensible observant and benevolent man, if not a scholar, and that his piety is conscientious, if not derived from the clearest views of Christianity.

Both for his sake and that of his readers, we shall notice a

few passages that we judge exceptionable, from the ideas which they convey, or at least may be understood to convey. Speaking of the duties enforced by the "great Author of our salvation," he remarks, "the observance of them is made the particular condition of our own acceptance, through his merits and propitiation." (p. 13.) This common phrase is often perverted to an erroneous sense; the work of Christ did not put it in our power to *deserve* eternal life, but *deserved* it for us. The performance of such "works," or rather that state of the heart which would prevailingly ensure it, may be called the "condition of acceptance," because essential to it, but never in the sense of a *procuring cause*.

We object to the expression—that a man "must expect forgiveness of his own sins, in the *exact proportion*, that he forgave others their trespasses against him,"—(p. 7.) partly on the principle just stated, but especially because the only atonement that can be accepted for *any* sins, will be accepted for *all*.

There is another expression, which would appear to carry a meaning, foreign, we doubt not, from the sober opinion of the author; "if we use our unceasing and earnest endeavours, the merits and mediation of our Saviour will atone *for the rest*." (p. 65.) Yet if there *be* any action, even one of a thousand," for which *we* can "answer," this phrase may be tolerated.

It appears to us, as if this author, as many do, forgot the import of his creed, except while he was repeating it; he intimates (p. 87.) that a Christian's hope must be founded "not on his own well-doing, but on the merits and mediation of our Blessed Redeemer, who died for the sins of his faithful followers:" this quite supersedes the expressions to which we have adverted, and is also inconsistent with a passage in the same page, which represent "the confident satisfaction" manifested by many departing saints on a death bed as improper, because "he who has best studied his duty is most aware how deficient he has been in the performance of it." The Christian, we remind him, would exclaim, and perhaps with rapture, "It is Christ that died, yea rather that is risen again."

The following mistake is of another kind. "I should suppose there are few people who call themselves Christians, who do not repeat the Lord's prayer on their knees, at least once a day." (p. 52.) We will take upon us to assure him there are many thousands. "Christian" in this country is commonly used as a *national* distinction, not a *moral* one; and indeed even this degradation of the term has not been deemed low enough; for it is currently used in a *zoological* sense, to distinguish a *man* from a *monkey*. This will naturally be the case where the title is supposed to be acquired by the circumstances of birth.

We should not have taken this trouble with a work that we thought unworthy of notoriety and circulation; it contains a number of excellent observations applicable to the different stations of life, and especially inculcates humility, patience, benevolence, and a disposition to be happy.

Art. XI. *Sermons prêch'e dans les Eglises Françoises Protestantes de Londres.* Sermons preached in the French Protestant Churches of London. By J. S. Pons, 8vo. pp. 160. Price 5s. Dulau and Co. London. 1807.

THESE discourses appear to have been delivered, for the most part, on special occasions. The *first* is on the distress of Ishmael and Hagar in the desert; preached on behalf of the Westminster French Charity School; an institution in which ten boys and ten girls are wholly maintained, educated, and clothed. It is to the honour of our religious profession, that charities of this kind are patronized by all classes; and that the descendants of those French Refugees whom bigotry persecuted into this land of toleration, have hitherto been able to support similar establishments. Since the foundation of this school, in 1747, it has admitted 488 children. Had we looked no further than to the close of this discourse, we should have thought it our duty to protest against the *seeming* intention of recommending good works "to plead our cause, and to counterbalance the effect of our transgressions" at the day of judgment, p. 29 But as we are satisfied from other expressions, that this could not be the preacher's real design, we only remark it, as an inadvertence against which due caution would have guarded.

The *second* sermon is on the necessity of a new heart, from Ezek. xviii. 31. It was preached on new year's day, 1803. We should have thought several texts in the New Testament more applicable to the subject. The *third* is, on the wisdom of youth, Prov. x. 1. In this, the best passage is a representation of the deformities attendant on vicious old age. The widow of Sarepta, is the subject of the *fourth* sermon, which was preached to assist the Society called the *Maison du Pain*, in Spital Fields. During the winter of 1806, this Society distributed 3,839 quartern loaves, among 117 necessitous families. There are various good points in this composition. But we are best pleased with the doctrines explicitly stated by the preacher, as contained in the Prayers of the Liturgy used in the churches of his (the Helvetic) Confession. His text is, Luke xix. 22. *Out of thine own mouth will I judge thee, thou wicked servant.* The speaker remonstrates with those who regularly adopt the language of these prayers, yet deny the sentiments they express, or suffer them to glide over the tongue, but withhold the heart

from the devotion they imply. The remarks of Mr. P. may be of use to others beside those of his communion; we shall therefore submit the concluding paragraphs to the notice of our readers.

'You have heard, my beloved brethren, in what manner the four principal points of the Christian faith present themselves to our attention, in the public Service which we render to God in this Church. I speak,

'1. Of the doctrine of Universal transgression, and of the corrupt nature of man.

'2. Of his entire and free redemption, by the repentance and faith which is in Jesus Christ.

'3. Of the fruits and effects of this repentance, manifest in a holy and benevolent life.

'And lastly, of the absolute impossibility in which man finds himself of receiving such great blessings, otherwise than by the assistance and grace of the Holy Spirit.

'These leading principles of the Christian faith comprise all the rest; they shew us our real condition and the way of Salvation; and by direct consequence, they warn and arm us against our grand enemy *self-love*, and a criminal inclination to place our trust in our own merit and righteousness. They tend to convince us how little we are worthy to offer our sacrifice to God, defiled as we are by sins without number: but they give us, at the same time, an assurance, that the God of goodness will condescend to accept our oblations, wholly imperfect though they be, through the mediation of our Lord Jesus Christ.

'But let us recollect, my very dear brethren,—and may the thought ever be present to our minds,—let us recollect, that the inestimable advantage of being members of a Church, the rites and doctrines of which are so excellent, will turn to our confusion, if we do not live in a manner conformable to our belief.—Let us recollect, that even from this very circumstance, that our Liturgy is composed in such a manner as to set before us, every Sunday, the bases and the articles of our belief, we become infinitely more guilty than if we had never heard them mentioned

'It is, then, extremely essential, that we examine seriously, whether our actions correspond to our confession of faith, and whether we really glorify God in a body and spirit devoted to him, as we glorify him with our lips in the assembly of the faithful. It concerns our happiness, our eternal salvation, to examine ourselves with freedom, and to reply without dissimulation. We come here in the presence of God to confess our sins, to lament our blindness, to deplore the facility with which we fall into the same transgressions and the same wanderings. But is our heart thoroughly in unison with our lips? Do we feel with contrition the force of the expressions which we employ? Ah! if it be otherwise, these very expressions of repentance will one day condemn us; for it is a premeditated insult which we offer to the searcher of hearts:—it is impudently to declare before him, what at the same time we are conscious is false, and has no reality.

Our readers will partake of our pleasure in finding these doctrines of the Helvetic Confession still maintained in that

Connection: there is more goodness, we trust, and orthodox piety in the world, bad as times are, than some desponding Christians are aware of.

The *sixth* sermon is on the dangers of rash judgement. Luke vi. 37.

The style of these discourses is easy and elegant; the mode of their composition is simple, and without affectation; and some passages are marked with a considerable portion of what the French call *onction.*

Art. XII. *Memoirs of the Life and Writings of Isaac Watts, D. D.*; with Extracts from his Correspondence, 8vo. pp. 117. Price 2s. 6d. Williams and Smith. 1807.

OF Dr. Watts, one of the greatest of human characters, we know very little except from his writings: the author is conspicuous, but the man is concealed. Dr. Johnson more than once complained, that he knew not where to gather materials for a life of Watts; yet he was too eminent to be neglected, and the pen of Johnson was destined, if no monument of his own had remained, to immortalize his memory. But Watts was one of those beings, on whom the praise of Johnson could confer nothing.

It has often been remarked, that the life of a student offers very few incidents to the notice of a biographer. By his letters and conversation, his character is unfolded, and if these are lost, the memoirs of such a man will not be greatly interesting. All that industry could acquire, and ingenuity combine, to give as complete a view of Dr. Watts as can possibly be attained, his present biographer has accomplished; and if the work is barren of interest, it certainly is not the fault of the writer. The most valuable part of the book is that which relates to the writings of Dr. Watts. Ingenuity, candour, and good sense, indeed, pervade the whole of the work, and it will be read with peculiar pleasure, by every sincere admirer of the amiable and excellent man whom it commemorates. The advantage of this memoir over those which have preceded it is, that it contains some new and interesting matter, and that it consolidates the information which was before scattered, and which could not be obtained, but by a reference to several volumes. The correspondence will gratify every pious mind: our limits will not suffer us to make extracts, but the whole purchase is so trivial, that we the less regret it. The biographer deserves our warm commendation, for the liberality of his sentiments, the neatness and perspicuity of his style, and the collection of information which he has placed within the reach of the narrowest expenditure.

Art. XIII. *The Geo-chronology of Europe*, being an Epitome of the Geography and History of the several Kingdoms and States comprised in that Quarter of the World, with a complete Chronology of remarkable Events from the Dismemberment of the Roman Empire to the Year 1806. By I. Aspin. Illustrated by a whole sheet Map of Europe, on which is described the chronological Succession of the Sovereigns, &c. by M. Wauthier. Second Edition, with considerable Additions and Improvements. 8vo. pp. 176. Price 12s. Didier and Tebbett.

THE abridgement which we have given of the title of this book, suffices to indicate its contents and its purpose. We think the plan ingenious; and the execution, for the greater part, commendable, though in some respects inaccurate. Of the twenty three parts into which the author divides Europe, some include several of the others. We are told, that "the reformation in religion was begun by Martin Luther and John Calvin, in 1517;" that is, when Calvin was about eight years old: and "that the number of inhabitants of England and Wales has been variously stated at from five to seven millions." Who would imagine that a census had lately been taken?

The author copies Mr. Pinkerton's system of original population; but sometimes confounds it, as in making the Sarmatians, Massagetes, Sclavonians and Huns, tribes of Goths or Scythians. Much, however, of genuine and useful memorial, is collected into a small compass; and the map that is prefixed, affords at one view, a valuable table of all the kings of modern Europe, not excepting Napoleon the first, and perhaps the last. The improvements made in the present edition certainly render it (to use Mr. Aspin's words) "acceptable to the student as an index to more elaborate Treatises, and to the man of business, to whom deep research is precluded by more pressing and important avocations, as a concise and entertaining companion."

Art. XIV. *The Propagation of Christianity was not indebted to any secondary Causes.* A Prize Essay, published in Pursuance of the Will of the Rev. J. Hulse, of St. John's College, Cambridge. By the Rev. Samuel Berney Vince, B. A. Fellow of King's College; 8vo. pp. 87. Lunn 1807.

WITHOUT any affectation of recondite learning, or the slightest attempt at rhetorical embellishment, Mr. V. has furnished a very plain, but sensible essay, to the defence of Christianity. The usual topics in this part of the argument are so well known, and Mr. V. has kept so rigidly in the beaten track, that very little comment is necessary from us. His propositions are these.

'I. That the world, at the advent of our Saviour, was not in a state *favourable* to the propagation of Christianity.

'II. That the propagation of Christianity was not assisted by the *ignorance of the times* in which it was promulgated, nor by the *unenlightened understandings* of those to whom it was originally taught.

'III. That the characters of the first propagators of the Gospel, were not such as would command respect, nor enforce obedience, on account of their *rank in life, civil authority*, or *education*.

'IV. That great opposition was made to the progress of Christianity by

earthly powers; whilst the Apostles, on the contrary, used no violent measures to extend its influence.' pp 5, 6.

These propositions must have so much weight with any candid reasoner, that it might seem the less necessary for Mr. V. to add the force of logical argument, or the attractions of an eloquent style.

Art. XV. *Wars, and Rumours of Wars.* A Discourse, in two Parts, the leading Articles of which were preached at the Castle Garth Chapel, on February, 25, 1807, being the Day appointed for a National Fast. By the Rev D. Gellatly, (Newcastle) pp. 63. Price 1s. 6d. Williams and Co. 1807.

IT has happened to us once or twice, to find an author, whether from want of taste, or from affected modesty, under-rating the merit of his work; Mr. Gellatly's frank assurance therefore, that "his work is not entitled to praise," fluttered us with the expectation of an excellent sermon. But we have the satisfaction to certify, that Mr. Gellatly's taste is precisely consentaneous with our own, and consequently with that of Aristarchus and Aristotle; and inasmuch as we value moral worth far higher than intellectual, we have the far greater happiness to affirm, that Mr. Gellatly's veracity is unquestionable. In one respect, however, he really undervalues himself; instead of saying, "I neither seek fame nor emolument," he might fairly have said, "I am resolved to contribute all the expences of this sermon, and to sacrifice all the literary reputation I can lose, for the general good." To such a writer we feel compelled to be more than commonly lenient, and shall therefore make little other comment on his discourse.

Mr. G.'s loyalty is conspicuous: we learn from several parts, that our sovereign is "good," "gracious," "beloved," &c. and from p. 2. we learn, that "all ranks and denominations, (not excepting the preacher "and his reviewers) have contributed by our sins to involve his Ma- "jesty in this long continued and bloody contest."

The text is Matth. xxiv. 6. which however has nothing to do with any other part of the sermon, than the title. The author passes along the customary topics of a fast sermon, and wanders into much miscellaneous discussion; he adverts to some sins which are not so usually noticed, such as the neglect of all means for evangelizing British India; the profanation of the Eucharist, under the operation of the Test-acts; the illiberal spirit among different sects, &c. A considerable number of laudable sentiments are introduced; and we are only sorry that these have not been able to keep better company.

Art. XVI. *Conversations on Chemistry;* in which the elements of that science are familiarly explained, and illustrated by experiments. Second edition. 2 vols 12mo pp. 644. Price 14s. Bds. Longman and Co. 1801.

THE opportunity of a second and revised edition, enables us to bestow our warmest commendation on this excellent work, and to pay our acknowledgements to the ingenious author, for the service she has rendered to juvenile students. With all the ease of style, the simplicity of diction, and the familiar illustration, that are desirable in elementary books, it combines the more important yet rare advantage of philosophical accuracy. We strongly advise all our young friends to procure it, as a faithful and amu-

ning introduction to a science, which is by far the most interesting of physical studies, the most closely connected with the daily occurrences of life, and of which some knowledge, in the present state of mental cultivation, is essential to the character even of an accomplished female.

Ar. XVII. *The Nature and Properties of Wool illustrated; with a Description of the English Fleece.* By John Luccock, Woolstapler, 8vo. pp. 359. Price 5s 6d. Leeds, Heaton; London, Harding.

WITH what propriety *wool* was made the staple manufacture of this kingdom, and what was the policy of the arbitrary laws designed to encourage it, we are not here to inquire. It is enough to recommend the subject of Mr. Luccock's observations to the notice of commercial men and general readers, as well as to persons peculiarly concerned in the manufacture, that it *is* at present one of the chief employments of industry, and sources of national wealth and revenue.

He treats the subject under five divisions, the titles of which do not, however, afford a distinct idea of their nature: I. Wool in general. II. Cultivated Wool. III. Essential Qualities of Wool. IV. Wool of England. V. Concluding Remarks. The work is executed, on the whole, very respectably: it contains much curious information, and many useful suggestions. The inaccuracies are chiefly those of the style, together with several of the press: but these are of trivial consequence.

Art. XVIII. *Histoire Sacrée*, ou Abrégé chronologique et raisonné des Livres Saints, a l'usage de la Jeunesse, &c. 2 vols. 18mo. pp. 312. Didier et Tebbett 1807.

Sacred History, or a chronological and descriptive abridgement of the Holy Scriptures, for the use of Youth, &c.

THE compilers of this small work very properly consider the bible not merely as a rule of faith and conduct, but likewise as the origin of authentic history, and as a preparative for the coming of Christ. "We have," say they, "thought it proper to exclude from a work designed for youth, all mystical explanations of the types which abound in the Old Testament, and every allusion to the diversities of opinion by which Christians are mutually distinguished." To the former of these maxims the writers have adhered, though not invariably, yet quite as much, we think, as was expedient. There is, also, no *direct* reference to the peculiar opinions of any party of Christians: but there are not unfrequent lapses into expressions that are characteristic of popery, and sentiments which are congenial with its principles. For instance, the ancient prophets are described as those "qui se séparaient du reste des hommes, pour mener une vie plus parfaite, comme des espéces de *religieux*." (vol. 2. p. 2.) We are told, that "Jesus worked with *Saint* Joseph at his trade;" (p. 83.) and "desired to be baptized by *Saint* John in Jordan:" (p. 85.) that David, after his transgression *fit pénitence*, vol. 1. p. 143; and, that "he committed faults, because he was a man; but his repenttance merited pardon of the Lord, whom he zealously served." (p. 148.) If his repentance of crimes was so meritorious, what must his good deeds have deserved?

On these accounts, we cannot conscientiously recommend this work for the instruction of children. Otherwise, it might be of use to them, as a compendium of the historical parts of the scriptures; for which pur

pose a map and some chronological tables, which are inserted, would be likewise of advantage. Of the numerous little cuts that are interspersed, we cannot speak favourably. Beside the wretchedness of their execution, representations of the Trinity by a triangle, of the Father by an old man, of Christ with his hair blazing like Phaeton's, &c. can only tend to impress children with absurd ideas. These errors betray their native source: and the apocryphal tales, which are introduced into the second volume, and are rendered much more prominent than the authentic narratives, evidently proceed from the same origin. Some strange chronological mistakes are committed. Darius, the Mede, is said to have succeeded to Belshazzar, six years before Cyrus took Babylon. (vol. 2. p. 51.) The work is very inaccurately printed, and some pages are even misplaced. Deplorable as the general incorrectness of the press has become, it is seldom so flagrant, and never so pernicious, as in books designed for children.

Art. XIX. *The Canterbury Guide*, or Traveller's Pocket Companion, containing an Account of whatever is curious and worth Observation in that ancient City and its suburbs; together with a particular Description of the ancient and present state of the Cathedral and Priory of Christ Church and the Shrine of *St.* Thomas Becket: to which is added an Account of the dissolved Abbey of St. Augustine and its ruins. Illustrated with Views of the City and the principal Gate of St. Augustine's Monastery 12mo. pp. 124. Price 2s. 6d. Bristow, Canterbury; Longman and Co. 1807.

THE great facility, as it should seem, of forming this compendium, by the help of the various works which have illustrated the antiquities and topography of Canterbury, is no disparagement to its utility. The compiler has executed his task respectably, though he is too often deficient in detail. The negligent notice of religious denominations, and their places of worship, is a glaring instance: several more might be enumerated.

Art. XX. *Introduction, au Lecteur François;* ou recueil de pièces choisies; avec l'explication des Idiotismes, et des phrases difficiles qui s'y trouvent. Par Lindley Murray. 12mo. p. 236. Price bound 3s. Longman and Co. Darton and Harvey. 1807.

THIS work is "calculated for the use of persons who are beginning to learn the French language." It commences with rules and observations for understanding and translating French into English, as to verbal arrangement; gender; number; changes of mood, tense, and voice; &c. from which a young student may derive valuabe assistance. The arrangement of the extracts is similar to that of Mr. M.'s *Lecteur François.* Having repeatedly had occasion to mention the author's judgement, circumspection, and taste, in the selection of pieces for the perusal of youth, we need only remark, that these qualities are as evident in the present, as in any former instance. Instead of a vocabulary, or explanatory index, as is customary in elementary books of this kind, Mr. M. has annexed phraseological explanations. Of these, we subjoin his own account, being well satisfied of its propriety.

'In the appendix to this selection of pieces, the compiler has given the meaning, in English, of the idiomatical and difficult phrases, which are contained in the book. This plan he conceives to be greatly preferable to that which explains the words individually.

'Learners who are wholly assisted by an explanatory index, often form inaccurate ideas of the true signification of words; the radical and the derivative, the literal and the metaphorical meanings, are confounded. By the use of dictionary, the student perceives the several significations; his vocabulary is enlarged; his ideas are expanded; his sagacity and judgment are constantly exercised in ascertaining the appropriate meanings of the words he investigates. iii. iv.'

We cordially recommend the whole, as a very useful assistant in beginning to learn or to teach, the French language; and more especially, as preparatory to the study of Mr. M.'s former work on the subject, to which it is particularly adapted.

Art. XXI. *Essays on Moral and Religious Subjects;* calculated to increase the Love of God, and the Growth of Virtue, in the youthful Mind. By M. Pelham. 12mo. pp. 154. Price 3s 6d. Harris. 1807.

SEVERAL of the distinctions into which heartfelt piety is resolved, especially Love and Gratitude, Reliance and Resignation, are recommended in these essays by reasoning, by appropriate narratives, and by affectionate exhortation. A number of just and acute remarks convince us, that the author is an intelligent woman; and the general tenor of her sentiments exhibits a devotional mind, the errors of which have arisen from misinformation and carelessness, rather than from wilful blindness to the truth. On the subject of divine power, wisdom, providence, beneficence, and compassion, she dilates in a pleasing and useful manner; and in a style of expression often interesting, though somewhat overstrained; she even speaks not unfrequently of the merits and love of the Redeemer, but concerning the kind of advantage derived from these sources, her notions are very indistinct: on the consciousness therefore of guilt and unworthiness, on the impotency of human efforts, whether of repentance or obedience, as a propitiation, the necessity of pardon, and the revealed way of acceptance with God, her work is either deficient or erroneous.

The essays are twelve in number, on various subjects; and to these, five poems are subjoined, which do not equal them in utility or elegance.

Art. XXII. *An aged Father's Address to his numerous Family;* 8vo. Price 1s. Hatchard. 1807.

THE origin of this pamphlet, we are confident, was such as it is described in the preface: it can be no other than the earnest address of an aged parent, whose susceptibility has not been shrivelled by time, but whose pious and parental feelings have become more tenderly sensitive under the frequent wounds of affliction. There is but one subject, which such a man could deem of real importance, and to this, he has claimed the attention of his children in very affecting terms. We doubt not that a distribution of this kind and zealous warning to flee from the wrath to come, may, if managed with prudence, be serviceable far beyond the limits of the author's domestic sphere. A slight discrepancy occurs in his accounts of faith; in one place it is regarded simply as *historical belief:* in another, more comprehensively, as "nearly synonymous with coming to Christ, prostrating ourselves at his footstool with humble penitence of mind, accepting his salvation, and rejoicing in his mercy." But we do not speak of the production, as a matter of literature; it deserves sufficient praise, for benevolent design and ardent devotion.

Art. XXIII. *The Battle of Trafalgar*: a Heroic Poem, by the Rev. W. Hamilton Drummond, (Belfast) 8vo. price 5s. 5d. Longman and Co.

THERE is a kind of originality in this poem, arising from its copious imitations of ancient writers. The first book is almost entirely occupied with describing and often personifying the several ships under the character of the names which they bear, and the ornamental figure upon the head. We give two specimens.

'Swift to the strife of ocean's heroes came
Th' intrepid force of mighty Polypheme;
Dark frowned her imaged Cyclop o'er the deep,
As once he frowned on rough Trinacria's steep;
When with wild rage he tore the rifted peak,
And whirled it, erring, at the wandering Greek.
With surer aim, he whirled the moulded ore,
To prove his might upon a Gallic prore.

With foam-girt sides, the nimble Swiftsure flies,
Fleet as an eagle cuts the liquid skies,
When urged by hunger, on the marshalled cranes
He wings his flight;—quick through the heavenly plains,
Trembling they fly; but he, with furious swoop,
Darts like a whirlwind on the screaming troop;
Pounces, gripes, tears the unresisting prey;
With blood tinged plumage strews th' ethereal way;
With piercing beak the reeking entrails draws,
And deep in blood imbrues his rending claws.' pp. 31,—33.

Another feature of resemblance is, the frightfully minute description of the various forms of death which occur in a naval fight, with characters of the slain. The author narrates with the confidence and detail of a surgeon or a seaman, but his technical phrases are not offensively prominent The story is told with fidelity, excepting the fictitious anecdotes and characters, and especially excepting the prayers and speeches which are absurdly attributed to Nelson.

The author has more genius than taste; his descriptions, natural or imaginary, are brilliant and energetic, but extravagant: and this constant monotony of exaggeration, has the unpleasant effect of very loud, but unemphatic, elocution.

Art. XXIV. *The Duties of the Marriage State*, a Pastoral Address; designed as a general Illustration of the Form of Solemnization of Matrimony. By Basil Woodd, M. A. Minister of Bentinck Chapel, &c. 12mo. pp. 63. Price 9d. or 36 for a guinea. Rivingtons, Williams, &c. 1807.

THIS summary of the conjugal duties, like that blessed religion on which it is founded, deserves the attention of all classes by its importance, while its simplicity adapts it especially for the poor. It is marked in every page with cordial piety, and that prudential wisdom which is formed by attentive observation and experience. No benevolent person, however, who walks through life with his eyes open, can read it without a bitter recollection how few of the duties which it enforces, are observed, and how few of the evils which it exposes and reprobates, are avoided. What a very small number of married persons are ever visited by such a reflection as this—"that the Most High has consigned to them the charge

of an *immortal soul*, for which the Savior bled, and of which an account of reciprocal Stewardship must one day be rendered!" *Our* readers, of course, since they approve of our labours, must be considerably wiser and better than other people; and therefore can endure the following truth, which otherwise it would be quite illnatured for us to introduce.

'Whenever it happens that the husband neglects that kind regard, that respect, that attention to his wife, which in company he uniformly practises towards others;—when her remarks, her opinion, her judgment, her wishes are treated with a neglect, which he would not for his character's sake be guilty of in society; or, when instead of loving his wife, he is bitter against her, easily offended, petulant and hard to be pleased, let him remember he is sinning against his God, his own mercies, and his own soul.'

Mr. W. observes that "it is impossible to live in habits of prayer, and habits of variance;" as this is quite inconsistent with daily phenomena, we must suppose, either that Mr. Woodd is wrong, or that what seems to be variance, is not variance—or, that what seems to be prayer, is not prayer!

Some judicious observations and rules on the *parental duties* are subjoined.

We shall hope that our earnest recommendation of this sensible tract may contribute to enlarge its sphere of beneficent influence. The profits of this, and several other publications by the same author, are devoted to an useful Lying-in-Charity at Paddington.

FRENCH LITERATURE.

ART. XXV. *Collection des Actes de l' Assemblée des Israelites de France*, &c. Collection of the Acts of the Assembly of the Jews of France, and of the Kingdom of Italy, meeting at Paris, by a Decree of his imperial and royal Majesty, on May 30, 1806. Published by M. Diogene Tama. 12 Nos. Paris, 1807. Dulau, London.

THAT the nation of the Jews has been reserved by providence for some striking display of sovereign power, no less than as a standing proof of the main facts of Christianity, is an opinion which has been embraced by many judicious and learned men. If on other grounds there were any reason for suspecting the records of this nation to be false, and the accounts which have reached us of people professing to derive their pedigree from Abraham, assuming deep antiquity, and practising many peculiarities, to be illusions of fancy, a very slight reference to the present generation of Israelites, which in many respects is the very counterpart of the character ascribed to their forefathers, must establish in the opinion of any impartial person the veracity of the sacred history. Separated *now* by powerful barriers from the rest of the nations, distinct and different in feature, manners, institutions, principles, and attachments from the inhabitants of the countries wherein they have long resided; no reasonable doubt can be entertained whether this were not always their character; and whether the institutions, which formed their peculiarities, were not precisely such as the Jewish records described them; and whether they did not anciently dwell alone, as a people, and preserve a repulsive distance from surrounding nations, as well by political as by individual distinctions. That this effect was intended by the great legislator for whose memory they profess the deepest veneration, we have every reason to believe: and we can-

not but admit an uncommon energy and influence in those ordinances which, century after century, have so completely answered this purpose. Neither the storms of persecution nor the sultry heats of prosperity, neither the calm solicitations of reason, the intreaty of benevolence, nor the authority of power, have been able to shake that steadiness with which the Jewish people have retained the peculiarities of their ancestors. They boast of this invincible attachment as their honour; and had they properly understood the dispensation from which they derive their institutions, had they perceived and acknowledged its true intent, and had they retained them no further than such perception might sanction, they would certainly not have merited, as a people, that contempt which the unthinking have cast upon them. Far, very far, be it from us, to justify the smallest of those instances of persecution which have been directed against the Jews: nor shall we even commend that simplest form of suffering, to which in many places they have been subjected, that of wearing a *yellow* hat. It becomes us Gentiles at all times to remember, that we, so far as our religion is concerned, are grafts on the parent stock, and that every assumption of undue importance by us is inconsistent with the situation to which we are admitted.

Will the time come when the Jewish people, which annually commemorate their expulsion, above seventeen centuries ago, from their native land, shall abandon all recollection of that land, and sit down satisfied with any advantages they may obtain in regions where now they are treated as aliens? Will they forget Jerusalem, and suffer their tongue to cleave to the roof of their mouth? Will they cease to celebrate Zion above their chief joy? It is long since the experiment was tried; but whenever it has been tried, it has failed. We know not by what other term than *patriotism* to describe that sentiment, which in the days of Adrian prompted them to incur every hazard for the bare possibility of delivering their country from the Romans by open force: nor are we willing to debase by a less honourable appellation that zeal, with which they urged forward the plans of the unhappy Julian, when he undertook to restore their nation to its former prosperity and splendour. The undertaking of Julian may with propriety be recollected, when we are contemplating the scene which the work before us exhibits. That emperor was a man of no ordinary parts; he had been educated in Christianity, but had forsaken the God of his youth: and he intended to overwhelm with disgrace those prophecies to the fulfilment of which Christianity appealed, in proof of the divine authority of its august Founder. He issued orders to restore the holy city, to reassemble the outcast nation, to recompose the body politic, to rebuild that devoted temple, which Titus was vainly anxious to rescue from the flames. Julian addressed the Jews in flattering terms, and promulgated edicts in their favour, in gratifying language; he gave their elders authority to supervise the progress of the works which he had commanded,—he left his directions and proceeded to conduct his army in a distant expedition. His intentions were frustrated,—by a cause not strictly natural, if we credit contemporary authors who have recorded the alarming appearances which forbad the rebuilding of the Jewish temple;—but certainly by his death, in battle, when his schemes perished with him; and the Christian predictions triumphed over the craft and malignity of the superstitious though philosophic Julian, supported by all the power of the greatest empire that has existed. It is most undeniable, that this emperor considered these predictions and their accomplishment as a convincing argument for the Christian Re-

velation; we recommend the reflection to his infidel admirers in the present day.

The plan of Buonaparte forms a contrast to that of the Apostate: so far, at least, as it is hitherto divulged, we perceive no preparation for restoring the Jews to their own land; neither is there any apparent prospect of their ancient institutions being revived from that state of dead repose, to which they have long been remitted. That we live in a time of uncommon events, must however be acknowledged, and a scheme which partakes of the extraordinary, seems to attract more credit with many, than one apparently less difficult and momentous. The magnitude of a conjectural plan, the very difficulties that attend it, seem to impart a zest to the anticipation, and doubtless to the performance, to which the sober pursuit of ordinary schemes can have no pretension. We are indeed of opinion, that the true design of the emperor of France does not yet appear. If report may be believed, the Jews have been for years past at prodigious expence, to avail themselves of favourable moments for improving their condition: and that this was not the whole of their intention, is a belief very current among those who are thought to be well informed of what is passing in the world. It is now many years since a bill, permitting Jews to possess landed property in England, was *passed*, because those in whom the Jews had placed confidence had promised it should pass. That nation too paid all expeaces attending the procedure; and a single *item* of the cost is said to have been laid on the to lette of a certain countess in the shape of 100,000l. This bill was repealed the following year, and thus the prospect of what was facetiously called the "New Jerusalem," was annihilated. Reasons of the same *weighty* kind are understood to have had great influence on the profligate Demagogue Mirabeau, who undertook to plead for the rights of man, in behalf of the degraded Hebrews, and who obtained a decree in their favour from the first national assembly. How far it may be concluded from these instances, that they desire a permanent settlement in Christian countries, we presume not to determine; but they are certainly on the alert, as a people, to discover and seize the opportunities of advancing their interests.

We shall not affect to cast the slightest doubt on the authenticity of the papers before us: the work presents itself under the general appearance of authority and correctness. Without insisting on the political aspect of the measure, we shall consider the present character of the Jewish people as an object deserving our attention, and which, politics apart, cannot fail of interesting Christians. It is but justice that we should take the character of the Israelite nation, rather from themselves, than from those who have long held them in contempt, and covered them with calumnious, or at least with acrimonious obloquy. That the conduct of this people was little calculated to gain esteem may be granted: but what shall we say of that extreme jealousy, which obliged every Jew, on entering a city, to declare his name, his business, to whom he was going, and to take a guard with him from the city gate, who was to keep sight of him all the time he was in the city, and attend him, at his departure, to its utmost limits. Such, however, was the case, very lately. And even in countries like our own, where this people had obtained the most peaceful settlement, as among ourselves, the prevailing opinion, we think, must not be taken without some abatement in their favour; as we would hope that the exceptions from the character usually attributed to a Jew, though not very conspicuous, are considerably more than popular prejudice will admit.

We shall therefore hear what representations the Jews make of themselves, and shall for that purpose quote freely from a letter addressed to that nation in 1791, by Rabbi Berr-Isaac-Berr, which is reprinted in the present collection; and the sentiments of which are in fact adopted by the present assemblies.

'The name of active citizen, is, without doubt, the most precious title a man can possess in a free empire; but this title alone is not sufficient; we should possess also the necessary qualifications to fulfil the duties annexed to it: we know ourselves how very deficient we are in that respect; we have been in a manner compelled to abandon the pursuit of all moral and physical sciences, of all sciences, in short, which tend to the improvement of the mind, in order to give ourselves up entirely to commerce, to be enabled to gather as much money as would ensure protection, and satisfy the rapacity of our persecutors: in justice to truth we must say, however, that for these many years our hardships have been greatly alleviated in France, especially in Lorraine, since the reign of Stanislaus the benevolent, and that we have experienced nothing from our rulers and magistrates but marks of good will and protection; yet we always felt the inutility of mental acquirements, from the impossibility in which we saw ourselves of ever making any use of them. We must then, dear brethren, strongly bear this truth in our minds, that till such a time as we work a change in our manners, in our habits, in short, in our whole education, we cannot expect to be placed by the esteem of our fellow citizens in any of those situations in which we can give signal proofs of that glowing patriotism so long cherished in our bosoms.'

'I cannot too often repeat to you how absolutely necessary it is for us to divest ourselves entirely of that narrow spirit, of Corporation and Congregation, in all civil and political matters, not immediately connected with our religious laws; in these things we must absolutely appear simply as individuals, as Frenchmen, guided only by a true patriotism and by the general good of the nation; to know how to risk our lives and fortunes for the defence of the country, to make ourselves useful to our fellow citizens, to deserve their esteem and their friendship, to join our efforts to theirs in maintaining public tranquillity, on which that of individuals depends; such ought to be the principal aim of our daily employment; and as we are not yet able to fulfil those noble functions ourselves, we must turn our minds to the means necessary to be acquired, and, above all, fix our attention on our children, and procure for them all the necessary instructions.'

'Our education has been defective in many points of view. Already the famous Rabbi Hartwik Vessely, of Berlin, has rendered us an eminent service, by publishing several works in Hebrew on this subject. One of his productions, entitled *Salutary Instructions addressed to the Jewish Communities of the Empire*, has been translated into French, in the year 1782 It details the causes of our present ignorance, and the means by which we may deserve once more the appellation of the learned and intelligent nation, which God himself gave us. I shall not repeat here what you find in these useful publications; but I entreat you, dear brethren, to follow this author in his meditations; and you will easily remark that our fate, and the fate of our posterity, depends solely on the change we shall effect in our mode of education.

'The first of our parental cares must be, no doubt, to see that our children, in preference to all things, learn the holy Bible in the very language in which it was penned by the divine hand, and transmitted to us by Moses our lawgiver; let them, then, know perfectly the Hebrew language, which notwithstanding its penury, is the key of all other languages, and must be, for us in particular, the first object of our studies. But to this day do we really understand it? Have we masters able to explain it to us, and to give us its true meaning in a faithful translation? Before we possessed a real treasure in *the translation of the Bible in German by Mendelshon* our children learnt Hebrew from masters who explained it in a dialect which neither the tutor nor the pupil could understand. Each master had his method of translating and his manner of speaking, according to the country he came from; hardly could we have met three children, having learnt from three different masters, who would have explained in the same manner, in the same language, or with the same pronunciation, the clearest passage of the holy writings.'

'Let us establish charitable houses of industry, in which the children of poor people and those who are not born to a higher rank, shall learn all the trades and mechanical occupations necessary to society. Let us form among us carpenters, smiths, tailors, &c. And if we can succeed to have a man in each profession, able to work as a master, he will soon form apprentices; and we shall gradually see Jewish workmen who will strive to deserve esteem by honourably earning their livelihood. Thus shall we banish sloth and indolence, occasioned by the idleness of our youth.'

These sentiments speak forcibly for the sagacity and moderation of the learned Rabbi: they admit the existence of many and serious evils in his nation, while they propose to remove them; and the influence which this tract has had on the subsequent views and proceedings of tke Jews, has given it considerable importance. Here, however, we must close our account of this interesting subject, for the present: we are just informed a translation of these documents is announced from the English press.

GERMAN LITERATURE.

Art. XXVI. *Systematischer Grundriss der Atmosphaerologie, &c.* Systematic Principles of Atmosphereology, by G. A. Lampadius, 8vo. Freyberg, *Craz.*

THE study of the atmosphere, its principles, their combinations and effects, has of late been fashionable among the German literati. Werner regarded this envelope of our globe as the fourth natural kingdom: and the present work is intended to serve for a kind of text book to a course of lectures on the properties of the atmosphere. We must allow a lecturer some privileges in regard to the coining and composition of the terms and language of his science, yet the nearer he keeps to the import of terms already accepted in the scientific world, the greater advantage will, in all probability, attend his labours.

An explanation of terms is annexed to this tract: it should have been prefixed. The subjects treated of are in five chapters. I. Of the Atmosphere in general. II. Of Meteorology. III. Of Climatology. IV. Of Meteoromancy. V. Of the reciprocal Influence of the Atmosphere, and the three other kingdoms of nature.

Art. XXVII. *Beitraege zu einer statistisch-historischen Beschreibung der Moldau*, &c. Memoirs intended to contribute to the Historical and Statistical Description of the Principality of Moldavia; by Andrew Wolf, 8vo 2 vols. Hermanstad. Hochmeister.

THE author of these volumes has made several excursions to Jassy, and other districts of Moldavia His last residence in that country continued nearly two years, from 1795 to 1797. His knowledge of the language and his connections with the inhabitants, enabled him to collect a great number of observations, of which he has published the results. The first volume contains (in seven sections) the description of this province, with its natural properties; its government, finances, commerce, ecclesiastical constitution, hospitals, &c. Also the life and manners of the Moldavians. The population of Moldavia is estimated at 420,000 individuals. The capitation payable by the peasants had been reduced to 1,350,000 piasters, *annually*.

The present situation of this country, and of others in its neighbourhood, subject to the Turks, give an importance to whatever information can be obtained respecting them.

Art. XXVIII *Beitraege zur Geschichte Westphalens, &c.* Memoir on the History of Westphalia; or an Essay on the History of the County of Bentheim, by Raet de Boegelescamp. 2 Vols. 8vo. Munster, Aschendorf.

AMONG the political events of the times, one, but not of the greatest importance, was the recovery, by means of the French, of the county of Bentheim, by the descendant of the family to which it belonged. In 1562 this district was pledged to the House of Hanover, for a considerable sum of money; the engagement was to continue for 30 years; of course it would have expired in 1782, but as the then Count was not able to redeem the pledge, it continued in the possession of the Hanoverian Government. On the irruption of the French, Count de Bentheim Steinfurt, *paid to them*, the sums due to Hanover, *as he said*, and has retaken possession of the country of his ancestors. It is likely that this transaction may be again introduced to public notice. The present volume contains a number of documents, for the most part unpublished, relating to this subject.

DUTCH LITERATURE.

Art. XXIX. *Le vrai Hollandais*, &c. The true Hollander, a journal comprehending politics, literature, sciences, and the fine arts, at the Hague, price 7 Dutch florins, per quarter.

WE notice this journal, because, being published in French, it is more accessible to many readers, than those in the Dutch language, from which its principal contents are taken. It may afford some notion of the present state of Holland as to letters, arts, and the labours, and tendency of opinion of the learned societies in that country. As to politics, great allowances must be made for the preponderance of French influence in every thing public, in this country; but as to science and literature we presume it may be taken as sufficiently fair and impartial.

ART. XXX. SELECT LITERARY INFORMATION.

*** *Gentlemen and Publishers who have works in the press, will oblige the Conductors of the* ECLECTIC REVIEW, *by sending information (post paid) of the subject, extent, and probable price of such works; which they may depend on being communicated to the public, if consistent with its plan.*

GREAT BRITAIN.

The Clarendon Press is now emp'oyed in printing Wyttenbach's Notes on Plutarch's Morals, in quarto and octavo.—An edition of Sophocles in Greek, with Notes by Elmsley.—The Clergyman's Instructor, being a kind of sequel to the Clergyman's Assistant. New edition of Davis's *Cicero de Natura Deorum*.---Musgrave's Euripides.---Florus.---Homer's Iliad and Odyssey.---Bishop Butler's Works, in 2 vols. 8vo.---Shuckford's Connection.

A new edition, greatly enlarged, of Mr. Butler's Chronological Table will be published in a few days, under the title of Chronological, Biographical, and Miscellaneous Exercises. The design of this elementary manual, is, by appropriating circumstances to every day in the year, to store the minds of young people with useful information, and to furnish diurnal materials for rational conversation.

Mr. Rylance has in considerable forwardness a Treatise on Comparative Elocution, designed as an elementary book for the use of schools and grown persons, who may be prevented by their confirmed habits of utterance, from cultivating a practical knowledge of the foreign languages. It will comprehend a general inquiry into the peculiarities of pronunciation in the modern European dialects, and in the means of facilitating their acquisition.

Dr. Playfair, the learned Principal of St. Andrews, has recently put to press an elaborate Work on Ancient and Modern Geography, on which he has been engaged for upwards of twenty years. It is to be published by subscription. It is calculated that it will form six volumes in quarto, which will appear in regular succession as soon as they are severally printed.

The first volume will contain a History of Geography, an Account of the Physical Conformation of the Earth, with other matters introductory to the general subject of the Work; a general description of Europe, followed by more succinct and copious descriptions of ancient and modern Spain and Portugal, ancient and modern France, and the Netherlands, and United Provinces. The whole is to be illustrated by a copious series of well engraved maps.

A new edition, with corrections, of Mr. Wraxall's Memoirs of the Kings of France, under the House of Valois, is in the press.

Dr. Nevin, who was exiled to America, for the part he took in the rebellion in Ireland, and who at present resides at New York, is employed in writing the History of Ireland for the last twenty years, in which, it is said, he has made great progress.

Mr. William Turnbull, author of the Naval Surgeon, announces a System of British and French Surgery, medical and operative; containing the most modern improvements in the science, arranged on chemical principles, and uniting anatomical information, so far as is necessary for the two subjects of Anatomy and Surgery to illustrate each other. The whole enriched with Plates, from original delineations, and to form three octavo volumes.

Mr. Sowerby intends to publish a concise Prodramus of the British Minerals in his cabinet, as a sort of essay towards forming a new, natural, and easy arrangement, with reference to his British Mineralogy, and designed for those who may find it more useful for a library than a Travelling Book.

A new edition, in six volumes octavo, of the Works of Jacob Bryant, is nearly ready for publication.

Dr. Anderson will shortly publish, in one volume in octavo, Views of the past and of the present State of the People of Spain and Italy.

Mr. Howard, of Plymouth, will shortly publish a Greek and English Vocabulary, upon a new and much improved plan. The subjects will be all scientifically arranged; those connected with natural history agreeably to the classifications of Linnæus, and will be accompanied with short notes, elucidative of their properties and characters.

A gentleman, already known in the literary world, is about to make a Tour of the United States of America, with a view of presenting the public with an accurate

and comprehensive account of the state of those countries, and their inhabitants. It is intended to publish one or two volumes every year during his progress.

A Voyage of Discovery up the Missouri was some time ago undertaken by order of the American Government, by Captains Lewis and Clarke; the official account of this important undertaking is in great forwardness for publication, and may be expected to appear very shortly. Arrangements have been made to publish this work in England, nearly as soon as it appears in America.

A Work from the pen of the late Abraham Parsons, Esq. formerly British Consul and Factor-Marine at Scanderoon, is now in the press. It comprises a description of Scanderoon and the adjacent country, including Aleppo, Antioch, Latachia, and several other parts of Syria; an Account of a Journey from Scanderoon to Bagdad, Bussora, Bushier, and a Voyage thence down the Persian Gulph to Bombay, and back again by the Red Sea to Egypt; with a Narrative of a Journey from Suez to Alexandria. The whole is enriched with minute and interesting accounts of the countries and towns through which Mr. Parsons travelled, and which he had the most favourable opportunities of examining and describing. The Work will be accompanied by some Prints, illustrative of the narrative.

Mr. Penwarne has a volume of Poems, nearly ready for publication.

Mr. Elton has nearly completed a poetical translation of Hesiod, with Dissertations and Notes.

Mr. William Tighe has in the press a Poem, to be entitled the Plants: it will form an octavo volume.

Mr. John Hill, merchant, of Hull, author of Letters in Vindication of the Methodists, &c. has in the press Thoughts on the late Proceedings and Discussions concerning the Roman Catholics. It is expected to appear in the course of the present month.

Mr. Ramsay, the author of the History of the American Revolution, is at present engaged on a Life of General Washington.

Colonel Thornton, of sporting celebrity, is arranging for the press materials for Memoirs of his own Life.

Mr. Egerton Brydges has printed a Life of Lord Chancellor Egerton, with portraits of the late Lord Chancellor, and the late Bishop of Durham of that name. We believe that this Work is not *published*, though Mr. Brydges has presented copies to some learned societies.

The second volume of the Botanist's Guide through the Counties of Northumberland and Durham, will appear early in the present month.

In this volume a considerable number of British Lichens are now for the first time arranged according to the *Methodus Lichenum* of Acharius; a copious addenda to the 1st volume is prefixed; and, to render the Work now generally acceptable, an index of English names is added. This volume completes the Flora of those counties, and will contain about 1880 species.

A new edition of Mr. Sowerby's Botanical Drawing Book is also in the press, to which he has made great additions and improvements. Mr. S. has also in hand an Essay towards forming a new, useful, and universal Chromatic Scale or List of Colours.

A Complete Dictionary of Chemistry and Mineralogy, with their application to Arts and Manufactures, including the most recent discoveries and improvements, by Messrs. Arthur and C. A. Aikin, will shortly be published. It will be comprised in two volumes in quarto, and will be illustrated with engravings of apparatus, &c.

Dr. William Hales, formerly Professor of Oriental Languages in the University of Dublin, has just printed a prospectus of a very learned work, which he proposes shortly to publish under the title of an Analysis of Ancient Chronology, Sacred and Prophane. We understand it will extend to two volumes in quarto.

A Work to be entitled the Present State of the British Constitution is now printing, and is expected shortly to appear. It will embrace a variety of topics connected with the political events and discussions of the present times.

A political writer of considerable eminence has nearly ready for publication a pamphlet on the subject of what has been called the Catholic Question.

The Rev. Mr. Rayner, of Leeds, has a volume of Naval Sermons in the press.

Mr. Bowyer, of Pall Mall, has issued proposals for a very splendid work, which cannot fail to be highly interesting to all the friends of mankind at large, as it is intended to commemorate the final triumph of humanity in the cause of the much injured natives of Africa. It will be entitled, A Tribute of the Fine Arts in Honour of the Abolition of the Slave Trade, and will contain three original Poems by three gentlemen who have already given distinguished proofs of their poetical talents, beside extracts relative to the subject from some of

our most eminent authors. These will be embellished by near twenty plates, including vignettes, by the very first engravers; and the historical subjects will be from original cabinet pictures by the first painters in this country. It will form one handsome volume in large quarto, printed by Bensley, in his best manner, on superfine wove paper, and will be dedicated by permission to His Royal Highness the Duke of Gloucester, patron, and the Directors and Governors of the Society for bettering the Condition of the Natives of Africa. A correct and animated likeness of W. Wilberforce, Esq. will be introduced into the Work.

Proposals are issued for a Print of the Battle of Maida, to be engraved and published by A. Cardon, from a picture painted by P. J. de Loutherbourg, which is to be taken from drawings made on the spot, by Captain Pierpoint.

The portraits of Dr. Samuel Johnson, which have been hitherto published, were taken at an advanced period of his life, when his sight was very much impaired: a picture of this great man, painted by the late Mr. Barry, is now engraving by Mr. Anker Smith, and will be published by Mr. Manson. This, being painted when he was much younger, may be fairly presumed to be a more characteristic resemblance than any of those which have preceded it.

Mr. Blore, of Stamford, the accuracy and diligence of whose researches as an antiquary are well known to the public, has been long engaged in preparing a History of the County of Rutland. The Work is now printing in a very splendid manner, at the press of Mr. Newcombe, and will be ready for publication early in the ensuing winter. Independent of other advantages, this new County History possesses the peculiar one of having its drawings made by the son of the author, a young gentleman who, in the delineation of architectural, monumental, and other antiquarian subjects, is very eminent.

Mr. Wraxall is preparing a new edition of his Tour through France.

A Body of Theology, principally practical, in a Series of Lectures, by Robert Fellowes, A. M. is just ready for publication. These Lectures amount to fifty-eight, and will furnish the Clergy with a course of Sermons for the year.

And shortly will be published, a Manual of Piety, calculated for the Improvement, and adapted to the Necessities, of all sects of Christians; extracted from the Holy Living and Dying of Jeremy Taylor, Bishop of Down and Connor. By Robert Fellowes, A. M. with a Preface, Life of the Author, and Additions by the Editor.

ART. XXXI. LIST OF WORKS RECENTLY PUBLISHED.

We hope that no writer will take exception at the omission of his work in the following list, as information respecting it may not have reached us:—the insertion of any work should not be considered as a sanction of it; the list consisting of articles, which we have not examined.

AGRICULTURE.

The Fourteen Books of Palladius Rutilius Taurus Emilianus, on Agriculture. Translated by the Rev. T. Owen, M. A. of Queen's College Oxford, Rector of Upton Scudamore, Wilts; and Translator of Cato and Varro on Agriculture, and the Geponika, 8vo. 8s.

ANTIQUITIES.

The Antiquities of Magna Græcia, dedicated by Permission to the Earl of Moira. By W. Wilkins, jun. M. A. F. A. S. Fellow of Gonville and Caius College, Cambridge. Illustrated by eighty-five Engravings, executed by eminent Artists, Imperial Folio, 10l. 10s. boards.

ARCHITECTURE.

Sketches for Rustic Cottages, Rural Dwellings, and Villas; composed in the Ancient English, the Grecian and Roman styles; with Plans and Descriptions. By W. F. Pocock, Architect, royal 4to. 1l. 11s. 6d.

Sketches in Architecture; consisting of Original Designs for Cottages and Rural Dwellings, suitable to Persons of Moderate Fortune, and for convenient Retirement, with Plans and appropriate Scenery to each, also some General Observations. By T. D. W. Dearn, royal 4to. 1l. 7s.

A Philosophical Inquiry on the Cause, with Directions to cure, the Dry Rot in Buildings. By James Randall, Architect, 8vo. 3s.

BOTANY.

Index Plantarum, or, an Alphabetical Arrangement of all the Genera and Species of Plants hitherto described, with References to Original Authorities for each Genus and Species, and Plates of such Plants as have been figured. To which is added, an Index of the Natural Order; and an Appendix, containing Observations upon the Medicinal Virtues of the British Plants. By W. B. Coyte, M. D. F. L. S. Vol. I. (containing class 1---16) 8vo. 11. boards.

CHEMISTRY.

Chemistry, applied to Arts and Manufactures: Translated from the French of M. J. A. Chaptal, 4 vols. 8vo. 11. 16s.

COMMERCE.

Tables of Simple Interest, and of Commission, Brokerage, or Exchange, at all the usual Rates per cent. Constructed on a Plan new, easy, and mathematically accurate. To which are annexed, a Complete Ready Reckoner, and several new Tables, useful in Commercial Operations. By William Stonhouse, Accomptant, F. A. S. E. Royal 8vo. 11. 1s. boards.

Considerations upon the Trade with India, and the Policy of continuing the Company's Monopoly, 4to. 7s. 6d.

A Demonstration of the Necessity and Advantages of a Free Trade to the East Indies, and a Termination to the Present Monopoly of the East India Company, 8vo. 5s.

EDUCATION.

French and English Dialogues: Written for the Use of the Countess of Sefton's Children, 2s. 6d.

Advice to Youth: Containing a Compendium of the Duties of Human Life in Youth and Manhood. By H. Blair, D. D. F. R. S. 1s. 6d.

Chronological, Biographical, and Miscellaneous Exercises, intended chiefly for the Use of Young Ladies. By William Butler. The design of this elementary manual is, by appropriating circumstances to every day in the year, to store the minds of young people with useful information, and to furnish diurnal materials for rational conversation. Price 7s. in boards.

A Short Introduction to the Church Catechism, designed as a first Book for Children. By Basil Woodd, M. A. 3d edition, 2d.

Catechisms for Children, adapted to their different Ages and Capacities, and designed to lead them gradually to the Knowledge of Scripture Doctrine and Christian Duty. By Anthony Kidd, second edit. 4d.

HISTORY.

Historiæ Anglicanæ; circa tempus conquestus Angliæ, a Gulielmo Notho Normannorum Duce, Selecta Monumenta; Excerpta ex Magno Volumine, cui titulus est "Historiæ Normannorum Scriptores Antiqui," a doctissimo viro Andrea Duchesne Turonensi, olim edito Lutetiæ Parisiorum, A. D. 1619. By Francis Maseres, Esq. Cursitor Baron of the Court of Exchequer, 4to. 11. 8s. boards.

LAW.

An Elementary Treatise on Pleading in Civil Actions. By Edward Lawes, Esq. of the Inner Temple, 7s. 6d.

MEDICINE AND CHIRURGERY.

A Letter, containing some Observations on Fractures of the Lower Limbs: to which is added, An Account of a Contrivance to administer Cleanliness and Comfort to the Bed-ridden, with explanatory Plates. By Sir J. Earle, 3s.

Observations on Medical Reform, illustrating the present Condition of Medical Science, Education, and Practice, throughout Great Britain and Ireland; and proposing such Alterations therein as may appear most likely to succeed in remedying the several Evils which abound in this Profession, and which have at length become Subjects of Universal Complaint, 3s. 6d.

MILITARY ECONOMY.

A Collection of Orders, Regulations, and Instructions, for the Army, on Matters of Finance and Points of Discipline, 6s. 6d.

MISCELLANIES.

The Lounger's Common Place Book, Vol. IV. 7s.

Remarks and Experiments on different Parts of the Process of Brewing, particularly on the continued Application of a boiling Heat during the Operation of Mashing, 3s.

Prize Essays and Transactions of the Highland Society of Scotland. By H. Mackenzie, Esq. Vol. III. 8vo. 14s.

Captain Foote's Vindication of his Conduct, when Captain of his Majesty's Ship Seahorse, and Senior Officer in the Bay of Naples, in the Summer of 1799, 1s. 6d.

Veluti in Speculum; or, a Scene in the High Court of Admiralty. Displaying the Frauds of Neutral Flags, as exemplified in

the Case of the Silenus, with Remarks on the Prosecution for Libel instituted against the Author by Admiral Montague; addressed to Ministers and Parliament. By J. Brown, 3s. 6d.

Cases in Farriery; in which the Diseases of Horses are treated on the Principles of the Veterinary School of Medicine. By John Snipp, 4to. 1l. 1s.

The State of the Poll for Members in Parliament to represent the City of York: begun May 7 and closed May 14, 1807, 1s. 6d.

Household Furniture and Interior Decorations, executed from Designs by Thomas Hope, Esq. consisting of Perspective and Geometrical Views of Apartments, with their Chairs, Tables, Sophas, Candelabræ, Chandeliers, Tripods, &c. 10l. 10s. boards.

Letters on Mythology; containing the Histories, Characters, and Attributes of the principal Divinities and Mythological Personages of Greece, Rome, Egypt, &c. By R. Morgan, 12mo. 5s. 6d.

An Abridgement of Gibbons's History of the Decline and Fall of the Roman Empire, 2 vols. 8vo. 16s.

Reasons for rejecting the presumptive Evidence of Mr. Almon, that Mr. Hugh Boyd was the writer of Junius, with Passages selected to prove the real Author of the Letters of Junius, 2s.

Thoughts on the Effects of the British Government on the State of India: accompanied with Hints concerning the Means of conveying Civil and Religious Instruction to the Natives of that Country. By the Rev. William Tennant, LL.D. late Chaplain to His Majesty's Troops in Bengal, 8vo. 7s.

The Political Panorama; or, Caricature History of the Times. No. I. folio.

A New Dormant or Extinct Peerage of England; or, Genealogy of those Peers made by Writ or Creation, whose Titles are presumed to be either Dormant, in Abeyance, or absolutely Extinct. Interspersed with their Public Employment, most Memorable Actions, and remarkable Anecdotes, from the Norman Conquest to the year 1806. By T. C. Banks, Vol. I. 4to. 2l. 2s. royal paper, 3l. 3s. boards. The 2d Volume is in the press.

MUSIC.

A Plain Statement of Earl Stanhope's System of tuning keyed Instruments. By Dr. Callcott, 1s. 6d.

Historical Enquiry respecting the Performance of the Harp in the Highlands of Scotland, from the earliest Times until it was discontinued, about 1734: To which is prefixed, an Account of a very Ancient Caledonian Harp, and of the Harp of Queen Mary. By J. Gunn, 1l. 5s.

NATURAL PHILOSOPHY.

A Course of Lectures on Natural Philosophy and the Mechanical Arts, containing an accurate and extensive View of all the Departments of Mechanical Philosophy, with the latest Improvements and newest Discoveries. By Thomas Young, M.D. F.R.L.S. &c. 2 vols. 4to. 4l. 4s.

Practical Electricity and Galvanism; containing a series of Experiments, calculated for the Use of those who are desirous of becoming acquainted with that branch of Science. By John Cuthbertson, Philosophical Instrument Maker, and Fellow of the Philosophical Societies of Holland and Utrecht, 8vo. 9 Plates, 10s. 6d.

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A Standard of the English Constitution, with a retrospective View of Historical Occurrences, before and after the Revolution, inscribed (with permission) to His Royal Highness the Duke of Kent. By James Ferris, 8vo. 6s.

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The Romish Church; or, an Historical and Critical View of some of the Leading Doctrines of the Church of Rome, in a Series of Discourses, preached at Bishopswearmouth, 1806; being a Compilation from Secker and others, interwoven with the Sentiments and Remarks of the Preacher, and containing a Reply to Mr. Des Mahis's Book, entitled, "The Truth of the Catholic Religion, proved from the Holy Scriptures," with Notes. By the Rev. George Stephenson, M. A. Vicar of Kelloe, Curate of Bishopswearmouth, and formerly Fellow of Magdalen College, Oxford, 8vo. 8s.

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Essays on Moral and Religious Subjects, calculated to increase the love of God, and the Growth of Virtue in the Youthful Mind. By M. Pelham, 3s. 6d.

Moral Maxims, from the Wisdom of Jesus, the Son of Sirach, or Ecclesiasticus. Selected by a Lady, 3s. 6d.

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Shrubsole's Christian Memoirs, a new edit. improved, with his Life, 8s.

Transactions of the Parisian Sanhedrim; or, Acts of the Assembly of the Israelitish Deputies of France and Italy, convoked at Paris by an Imperial and Royal Decree, dated May 30, 1806. Translated from the Original published by M. Diogene Tama, with a Preface, Notes, and Illustrations. By F. D. Kirwan, Esq. 8vo. 8s.

Dialogues on various Subjects. By the late W. Gilpin, A M. 8vo. 9s.

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A Tour in Monmouthshire and part of Glamorganshire. By a Gentleman, 1s.

CORRESPONDENCE.

We have received a letter from a respectable Friend, relative to some incidental comments on the Quaker system of education, Vol. III. p. 428. The only part of this letter that we think of importance to lay before our readers is, a statement of the mode of education used at Ackworth. We must suppose, therefore, that the information on which we relied was inaccurate.

"The Reviewer endeavours to support his charge against the Quaker's system of education by an anecdote of a youth 'who was leaving the public seminary of Quakers in Yorkshire, and whom,' he says, 'we found unable to give any rational account of the benefits accruing to sinners from the sufferings of Christ. Our surprise, though not our concern, was abated, on learning that he had received no religious instruction, but from reading the Bible as a school-book,' p. 428.

"That a youth of twelve or fourteen years of age should not give a satisfactory answer to a question, in the solution of which the most experienced Christians would probably differ, can neither excite surprise nor be admitted as sufficient to

establish the position, to support which it is adduced; since a Youth, not a Quaker, might have been equally deficient in a similar situation. If private anecdotes of this sort are admitted as sufficient to delineate the character of a whole society, the preceding one may be opposed by another of a youth only twelve years of age, who was leaving the same public seminary, and was also interrogated by some of his fellow-travellers respecting his religious opinions, and answered to their satisfaction.

"The best answer to the latter part of the Reivewer's anecdote will be, to describe briefly the mode of religious instruction adopted by the friends at the public seminary adverted to. The Bible is but sparingly introduced as a school-book; but every evening the children are collected together, when either the Bible, or some book inculcating the doctrines or practice enforced in the sacred writings, is read for their religious instruction. On the first day of the week the Holy Scriptures are exclusively read to them on such public occasions. There is likewise a library established for the use of the scholars, consisting of books combining amusement with general instruction, and of books on religious subjects: on the first day of the week books of the latter description only are permitted to be read by the children; they also on the first day of the week twice attend the meeting for divine worship, which may sometimes be silent, but it does not hence follow that they derive no benefit from such meetings, since they are made acquainted with their nature and design, which is not so much for outward instruction, though that is not excluded, as for inward communion with, and mental prayer to God for ability to perform his will.

"The preceding account comprises the method of religious instruction adopted by the Friends at their public seminary in Yorkshire; and of its good effects I can speak from my own experience. With respect to the Friends as a body, I believe there is no Society of Christians who take more pains to instil into the minds of their offspring a high esteem for the Sacred Writings, and for the doctrines they reveal, and a sense of the necessity of the influence of the Holy Spirit, either rightly to understand or be edified by the Divine truths contained in them."

I. B.

[1] We do not think it "our duty" to comply with the request of Civis.

ERRATUM.

P. 640, l. 28, *for* Camper *read* Campe.